

# Belief in action

Support material for K–6 Human Society and Its Environment Syllabus

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## Purpose of the document

Teachers have asked for more background information to support teaching general religious education embedded in the *Human Society and Its Environment (HSIE) K-6 Syllabus*. This document is designed to partly meet those requests.

The resource provides a series of windows into Australian society, both past and present, by way of studies of people, events and ideas. These studies focus on, and are referenced to, the outcomes and subject matter of Stage 3 in the Human Society and Its Environment K-6 syllabus.

The rationale is that many of the people, events and ideas are known but their religious background and motivation are not. The studies recognise the religious convictions of people that led to decisions, actions and activities that have affected other Australians. A non-partisan approach is intended and balance has been sought in areas that remain controversial. As a reflection of Australia's heritage, the majority of the studies involve Christian beliefs, but other faiths and some secular views are included as appropriate.

The resource is not intended to:

- duplicate existing resources on the world's major faiths
- attempt a long historical and contemporary analysis of religion in Australian society
- provide historically exhaustive or in-depth analysis of religious philosophies.

The resource is not prescriptive, and does not claim to cover all the possible content in the syllabus. It does provide teachers with interesting and useful background information they may not have otherwise known.

Internet sites, print materials and other resources follow the individual studies as references for students and teachers who wish to do further research. Each suggested Internet site has been annotated. As changes occur daily on the Internet there is no guarantee that sites are permanent or that their content has remained the same as when they were initially reviewed.

The information is mainly to help teachers enrich their teaching and learning activities so that students will gain a better understanding of what other people believe and how these beliefs affect their lives. A section, *How to use this document*, outlines how the studies can be referenced in school programs and the major teaching strategies that can be employed to engage the studies. The length of each study and the language has been written with a view to also being suitable for student use.

## How to use this document

### Support across topics for Stage 3

This material is designed to be used, where appropriate, to enhance the teaching of topics already included by schools in their scope and sequence for implementing the *Human Society and Its Environment K-6 Syllabus*. In Stage 3 (Years 5–6). The studies identify and briefly summarise the religious beliefs and backgrounds that motivated people and events in Australia's history and in our present age. Integration of these studies into existing units of work is a focus of this resource. The studies are **not** intended to provide additional units on general religious education.

### Some ideas for programming

1. Using your school scope and sequence for Stage 3 and the contents listed by Stage 3 outcomes on page 8 of this document, review the studies in this resource and identify those that fit the topics in your school plan.
2. Annotate your school program with references to the relevant studies by their title and number. In this way teachers will know to refer to them at the appropriate time of preparation.
3. Consider the suggested strategies listed below and select and include as appropriate with each reference in (2) above.

### Some strategies for using these studies

(See Board of Studies *HSIE K-6 Units of work* pages 153–210 for details of each of the listed strategies)

**Analysing values:** Many of the studies in this resource identify the religious values behind the actions of people, events and organisations in Australia's past and today. This is an appropriate strategy to use with these studies.

**Clarifying values:** This strategy provides an opportunity for students to explore a range of values and to clarify their own and others values in relation to an issue. The studies in this resource can be brought to life with this strategy.

**Consequences chart:** By providing students with the background information of a study in this resource and the listed references, students can develop a consequences chart based on a decision suggested by the teacher or inherent in the material.

**Debates:** Religious motivation for actions and events can be the subject of controversy. Many of the studies included in this resource lend themselves to this strategy. If employed, students should use the print and Internet resources suggested to gain a full understanding of the arguments for their debate. Teachers should be sensitive to the possible controversial nature of the material when setting topics. Some areas for debates are multifaceted and not appropriately debated by a simple statement that polarises views.

**Discussion:** This often used strategy needs to be given new life in the context of these studies by planning the discussion and seeing that students prepare themselves so that they can have significant input. There are a variety of alternative ways to run a discussion and these are canvassed in the BOS *Units of work document*.

**Group work:** Most of the studies in this resource lend themselves to research and investigation. Students can work in small groups of 4–6 and be given individual tasks to contribute to a group report. The resource contains print and Internet references to provide students with sufficient material for their investigations.

**Guest speakers:** Many studies in this resource are suitable for inviting guest speakers. Government schools have their own protocols in relation to inviting speakers into the classroom and these should be adhered to as well as observing the principles outlined in *Controversial Issues in Schools*.

Additional protocols apply to inviting Aboriginal people to speak to classes. Schools are reminded that district Aboriginal Education Consultants are available to assist schools in liaising with Aboriginal communities and to identify suitable speakers.

People from particular religious persuasions should be advised to relate information about their faith and how it affects daily life in accordance with the nature of general religious education.

**Oral histories:** Community members can contribute to many of the studies listed in this resource. The guidelines referenced under *Guest speaker* need to be followed. In addition a suitable methodology should be followed to gain the information needed to form an oral history. Students should have prepared appropriate questions and tape or video interviewing could be part of the strategy. Teachers are encouraged to refer to the 2001 DET publication *By word of mouth: Conducting oral histories*.

**Presentations:** This resource contains an extensive list of print and non-print references. The relevance of many of the studies in this resource to Stage 3 work provides excellent opportunities for research and investigation. Students could be placed in groups and each group could work on a different study. After research each group could make a class presentation.

**Resolving conflict:** Religious difference has been and still is the source of many conflicts in the world. Students need to recognise difference and accept difference as part of living in a multi-faith society. Accepting difference does not imply agreement or commitment to other points of view, but a willingness to listen and appreciate a different position or viewpoint. Conflict tends to dissipate with listening and understanding.

This strategy, when applied to the studies in this resource, focuses on listening and understanding, not necessarily adopting another's point of view, so that difference does not have to be a source of conflict.

**Timelines:** Some of the studies in this resource have an historical perspective that allows the use of timelines as an appropriate strategy to place events chronologically. Sometimes these events are best placed onto an existing class timeline that might be displayed in the classroom. This initiative will allow students to relate events, already part of their studies, to these new dates.

## Contents by outcome

### **CCS3.1 Explains the significance of particular people, groups, places, actions and events in the past in developing Australian identities and heritage.**

- 7. Flying doctors and outback nurses
- 8. No more convicts: John West
- 10. John Bede Polding: Education and the Catholic church
- 11. No way out: Jewish persecution
- 12. Spreading the word
- 13. Burnside: A new home
- 14. The Reverend Richard and Mary Johnson
- 16. Terra nullius and Aboriginal peoples
- 19. Women and immigrants' rights: Caroline Chisholm
- 20. Crime, punishment and redemption: Samuel Marsden
- 22. John Dunmore Lang: Committed social reformer
- 24. Uniting the workers: W.G. Spence, Eureka and the unions
- 25. Amazing grace: John Newton
- 28. Big steps towards a better society: William Ullathorne
- 30. Freedom from slavery
- 31. Exploring by faith: John McDouall Stuart
- 33. Candidate for sainthood: Mary Mackillop
- 38. A man for all seasons: Syd Einfeld

### **CCS3.2 Explains the development of the principles of Australian democracy.**

- 2. The conscription debate
- 9. Women get the vote: Mary Lee
- 27. Serving with integrity: *Honest Jim* McGowen
- 34. Origins of the law
- 23. "I have a dream...": Martin Luther King
- 36. Fighting for human rights
- 24. Uniting the workers: W.G. Spence, Eureka and the unions



**CUS3.3 Describes different cultural influences and their contribution to Australian identities.**

1. *Eternity*
3. Islamic community radio: 1620 AM
4. What's in a name?
5. Fairway to life: Aaron Baddeley
6. Ringing the bell
17. Jubilee 2000
26. Christmas: Diverse celebrations
29. Fund-raising bazaar: Jewish women working together
32. Places of worship
37. Symbols of religion

**ENS3.6 Explains how various beliefs and practices influence the ways in which people interact with, change and value their environment.**

18. Muslim traders in Australia
21. The dead centre of town

**SSS3.7 Describes how Australian people, systems and communities are globally interconnected and recognises global responsibilities.**

15. Thank God for the Salvos
17. Jubilee 2000
35. Going by the book: An overview of holy books
38. A man for all seasons: Syd Einfeld

**SSS3.8 Explains the structures, roles, responsibilities and decision-making processes of State and federal governments and explains why Australians value fairness and socially just principles.**

9. Women get the vote: Mary Lee



# 1. *Eternity*

## **Outcome CUS3.3:**

**Describes different cultural influences and their contribution to Australian identities.**

*Subject matter:*

*Traditions, belief systems and practices of Australians, including celebrations.*

*Within months he  
would become  
Sydney's best-known  
graffiti artist*

Millions of people throughout Australia and the rest of the world were amazed by the 1999 New Year's Eve fireworks display on Sydney Harbour on 31 December. Many have asked to know more about the spectacular *Eternity* sign on the Harbour Bridge that was part of that display. Here is the inside story.

Arthur Stace, a 45-year-old Sydney alcoholic, was “doing it tough” during the “Great Depression” of the 1930s. (There were no unemployment and few social security benefits in those days, so it was either work or go without.) Dirty and badly dressed, Arthur was unable to find much work of any kind. The more he drank, the worse things got.

The First World War (1914–1918) had left him half blind in one eye and badly affected from poisonous mustard gas. He drank heavily and was also badly undernourished, always in need of a meal. Word got around that tea and rock cakes were “on offer” at a local church for anyone willing to listen to a sermon (a talk) for an hour and a half. Arthur was so hungry he decided it was worth it.

He joined 300 other grubby-looking males in the audience and looked up at the six well-dressed happy-looking people at the front. Arthur asked the man sitting next to him, a well-known criminal, “Who are they?” “I'd reckon they'd be Christians,” replied the criminal.

Arthur then said: “Well look at them and look at us. I'm having a go at what they have got.” He slipped down on his knees and prayed for understanding about Jesus Christ and how he could be saved from punishment for what he had done wrong.

After that, he was able to give up drinking completely. He soon found some casual work and he gradually regained his self-respect. Arthur did not know it at the time, but within months he would become Sydney's best-known graffiti artist.

Stace later recalled the influential words of an evangelical sermon he heard which he claimed greatly affected him. According to Stace, during the sermon the evangelistic preacher, John Ridley, declared several times to the congregation: “I wish I could shout ETERNITY (endless life

after death) through the streets of Sydney.” Stace reported that Ridley’s words were ringing through his brain as he left the church.

*Suddenly I felt a powerful call from the Lord to write ‘ETERNITY’. I had a piece of chalk in my pocket and I bent down there and wrote it. The funny thing is that before I wrote I could hardly have spelled my own name. I had no schooling and I couldn’t have spelt ‘ETERNITY’ for a hundred quid (a large sum of money in those days). But it came out smoothly in a beautiful copperplate style. I couldn’t understand it and I still can’t.*

The above quotation is from *The Story of Arthur Stace*, written by Keith Dunstan.

Arthur Stace had found his purpose in life. In the next 37 years he chalked out his one-word sermon more than a half a million times on the footpaths of Sydney and in some country towns. He lived with his wife in the inner city suburb of Pyrmont where he carried out the following daily routine.

He rose at 4.00 am, prayed for guidance for an hour, had breakfast, then he set out. He claimed that God gave him his directions the night before for the suburb where he would arrive before dawn. He wrote his message every 100 metres or so where it could best be seen. Then he was back home by 10.00 am in time to start his full-time duties as a general assistant for a local church.

First he wrote in yellow chalk, then he switched to crayon because it stayed on better in the wet. Arthur did his work anonymously. For years Sydneysiders were inspired by his “tag”, but couldn’t identify the artist.

What was Stace’s reason for doing what he did? What was his purpose? Quite simply he wanted people to contemplate life, and what lay beyond it. He wanted people to recognise the need for a relationship with God. Stace’s actions were a grateful response to a God who had taken him off the streets and healed him.



*Eternity as seen on New Year’s Eve 1999. (Courtesy of Reuters, Mark Baker)*

#### References for further student research

##### Internet sites

###### ***Eternity at the Olympics***

<http://www.wesleymission.org.au/publications/eternity/eternity.htm>  
A biography of Arthur Stace presented with a discussion of the meaning of eternity in the context of the Sydney 2000 fireworks display.

###### ***‘Eternity’, The Legacy of Arthur Stace***

<http://www.salvos.net/pipeline/00march/eternity.stm>

A biography of Arthur Stace.

###### ***History and culture: People stories***

<http://www.gospelcom.net/realgold/realsydney/historypeople/people.html>

A simple biography of Arthur Stace.

###### ***The story of Arthur Stace***

<http://www.greenplanet.com.au/eternity/eternity.htm>  
Arthur Stace’s background and a description of his practice.



## 2. The conscription debate

### **Outcome CCS3.2**

**Explains the development of the principles of Australian democracy.**

*Subject matter:*

*Key figures, events and issues in the development of Australian democracy.*

***The Australian public, as well as major influential church leaders, were deeply divided***

Have you ever thought about joining an army to fight for a foreign country in an overseas war? Early last century, during World War I, more than 300,000 Australians (mostly young men under the age of 25) did that very thing. Many of these young men who enlisted (joined voluntarily) did so for the adventure. For two out of every three, that decision had tragic consequences.

Over 200,000 (about the same as the current population of Wollongong) were either slaughtered on foreign battlefields or suffered injuries that affected them for the rest of their lives. As a percentage of Australia's total population at the time, this was one of the world's worst casualty rates.

The four years of World War I from 1914 to 1918 became the bloodiest and some of the most controversial of any in Australian history. What started off as a great adventure for “king and country” wound up as a blood bath.

The question of conscription (that is, whether or not the government has the right to force men into military service) developed into a major issue. The Australian public, as well as major influential church leaders, were deeply divided. This is some of what happened and how the churches became involved.

In 1914 England declared war on Germany. Andrew Fisher, the Prime Minister of Australia, went on record to say: “Australia will stand beside her (Britain) to the last man and the last shilling. If the old country is at war so are we.” Thousands of young men couldn't wait to take up arms. Men marched from as far as 500 kilometres away in the country to Sydney to enlist in the war and to be part of the “great adventure”.

As news about the chances of death and the terrible battlefield conditions filtered back to Australia, not everyone remained quite as sure about this “great adventure”. For example, in 1915, over 8,000 Australian volunteers died on a small beach called Gallipoli in Turkey during eight months of bitter trench warfare. Worse yet, military advisers admitted that nothing had been gained by either side.

The Prime Minister said that the army needed 7,000 volunteers a week to replace the dead and wounded. He was concerned that not enough men were enlisting. In some towns and cities, those in favour of conscription shouted at young men with cries of “shirker” or “traitor”, or sent them white feathers, the symbol of cowardice. Conscription rallies, marches, rides and posters were common and exerted pressure on young men to enlist, especially in country areas.

In 1916 Australia was not nearly as multicultural as it is today. Most Australians still thought of England as the “mother country”. Consequently many, but not all, strongly believed in doing whatever was necessary to support “her”.

Amongst Protestant and Jewish community leaders there was strong support for conscription. Jewish leader Rabbi Francis Cohen, for example, was known for his love of English culture and the British Empire. He claimed that “no responsible leader could permit any section of the people to escape its burden...”.

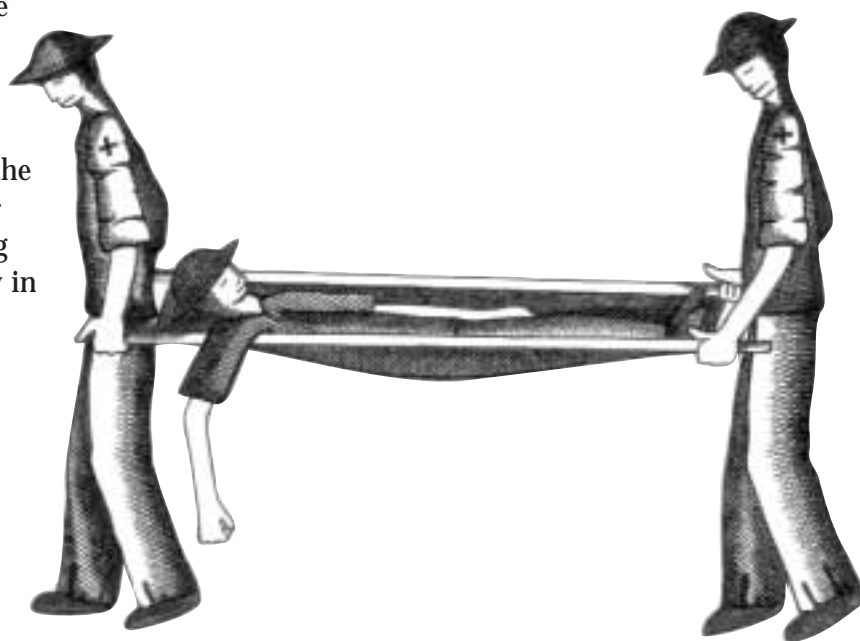
Some, but not all Protestant clergy used the pulpit (the raised platform at the front of the church) to put forward their view about the importance of supporting the war effort. They spoke very strongly in favour of men enlisting. Such sermons increased pressure on the reluctant to join up.

On the other hand, Roman Catholic Archbishop Daniel Mannix was “dead against” conscription. He endorsed a wave of anti-British feeling in the large Irish Catholic community, which stemmed from the British occupation of Ireland and the subsequent treatment of the Irish. Mannix said that “Australia had done more than her share in the war and the best the country could do was to keep up our food supplies to the Allies and to put Australia—not the Empire first.” A variety of women and women’s groups were also opposed to conscription.

There were people in the community, including Christians, who were pacifists (opposed to any war or violence). They also opposed conscription.

In 1916 the people were asked to vote for or against conscription. Australian voters were given the democratic choice of whether fellow Australians should be forced to enlist for military service. The government’s proposal, which would have allowed conscription, was narrowly defeated, and then defeated again a year later.

The voice of the slight majority was clear. They did not want the government to have the right to send their young men to war. Over eighty years later we can only wonder how strongly the opinions of religious leaders affected the views of the voters.



#### References for further student research

##### Internet sites

##### *Conscription during World War One*

<http://www.iol.net.au/~conway/www1/conscription.html>

An overview of the conscription issue.

##### Other resources

TRIOLLO, Rosilie. *The Australian Experience*, Cambridge University Press, 1996, pp. 57–58.





### 3. Islamic community radio: 1620 AM

#### **Outcome CUS3.3**

**Describes different cultural influences and their contribution to Australian identities.**

*Subject matter:*

*The cultural diversity of Australia and other nations.*

***Muslims (people who follow the religion of Islam) are now the second largest religious group in Australia***

Australia's democratic form of government and its reputation for being a tolerant society have made it attractive to immigrants from many countries. This has been especially true since the end of World War II, in 1945. In just two generations, Australia has changed from being a nation composed primarily of "British stock" to one of the most multicultural societies in the world.

As migrant groups have arrived, they have brought with them their cultural traditions and religious beliefs, which they often continued to follow in their new homeland. For example in Sydney, there are now hundreds of specialty restaurants and cafes patronised and enjoyed by thousands of Sydneysiders and Australian and overseas visitors. This was virtually unheard of in Australia two generations ago.

Throughout the major metropolitan areas, and in some country towns in New South Wales, more temples and mosques have been constructed in recent decades, to cater for the growing numbers of followers of religions other than Christianity. Today there are also more support services, such as schools, social clubs, newspapers and radio stations, for people with different cultural backgrounds. This is all part of our multicultural society, that is, a society where people of all religions and racial backgrounds do their best to live together in harmony, and to accept the differences of others.

Muslims (people who follow the religion of Islam) are now the second largest religious group (Christians being the largest) in Australia. There are approximately 250,000 Muslims in the Sydney metropolitan area alone. One way in which this group of people keeps informed on matters of the Muslim faith, as well as the "goings on" in the Muslim community, is by staying tuned to their Islamic community radio station.

The Sydney station, operated by the Islamic Council of New South Wales, provides religious programs, both in Arabic and in English, as well as a variety of programs on topics as wide-ranging as current affairs, immigration, education, discipline and values.

In addition to its primary audience of traditional Sunnat (conservative) Muslims, the station directs segments of its programming to young

people and families. For example, one afternoon each week, Islamic community radio presents an hour long comprehensive sports report, and on another afternoon, a talkback program focuses on issues such as family law, youth health problems and family affairs.

Sydney area university students are also involved in the programming of another talkback program, highlighting educational and community news and concerns. Once a week this group prepares and broadcasts an update on Muslim youth issues.

The station, although broadcasting only since 1996, continues to grow and meet the needs of its rapidly growing audience, and continues to broadcast with endeavours to go online.



*Islamic community radio on air, 1999*

*Seated from left to right*

*Ms Gloria Habib, Arabic Community Information Officer, St George District Office*

*Mr Dennis MacKenzie, District Superintendent, Bankstown District Office*

*Mr Ali Roude, Chairperson, Islamic Council of NSW*

*Mr John Aquilina, NSW Minister of Education and Training*

## References for further student research

### Internet sites

#### ***Islam in the West***

[www.islamicity.com](http://www.islamicity.com)

A comprehensive site where you can explore, discover and learn about the global Muslim community.

#### ***Islamic beliefs***

<http://campus.northpark.edu/history/WebChron/MiddleEast/Beliefs.html>

A brief history of the Islamic religion.

#### ***Jannevi20 (Islam enlightens Australia)***

<http://www.renaissance.com.pk/jannevi20.htm>

A history of Muslim migration to Australia, beginning with the Macassar Muslim fishermen and camel herders of Central Australia; and the contribution of Muslims to Australian society.

#### ***Recipes round the world***

[www.punchbowl-p.schools.nsw.edu.au/recipes/Recipes.html](http://www.punchbowl-p.schools.nsw.edu.au/recipes/Recipes.html)

A collection of simple recipes from the Punchbowl Public School community, including a number of Arabic dishes.

### Other resources

*Introducing Islam*, an introduction for students and teachers on the beliefs, values and practices of Muslims in the context of Australian society, DET product number, 11411 (Phone 9793 3086).



# 4. What's in a name?

## **Outcome CUS3.3**

**Describes different cultural influences and their contribution to Australian identities.**

*Subject matter:*

*Origins of place names and other words and expressions.*

***...more than half  
were named after  
either biblical or  
well known Christian  
personalities***

Have you ever been curious about the origin of your name? If you were born in Australia after 1980, chances are your name is either mentioned in the Bible, or is the same as an early or famous figure from Christian tradition. According to the Sunday Telegraph, of the 250,000 Australians born in 1999, more than half were named after either biblical or well known Christian personalities.

Many people are surprised to learn this, although the pattern has been the same for years. Why is this so?

For example Matthew, James, Sarah and Rebecca are all names found in the Bible. Matthew and James were two of the original twelve disciples (followers) of Jesus. Sarah and Rebecca are names of major characters whose stories are told in the Old Testament.

Keeping statistics of birth names is one function of the New South Wales Registry of Births, Deaths and Marriages. This is their list of 1999's ten most popular boys' names in order of popularity. Joshua was the most popular followed by Jack, Lachlan, Thomas, James, Matthew, Daniel, Nicholas, William and Liam.

You may know that Saint Nicholas was a bishop who lived in the fourth century and was honoured as the patron saint of children in early Christian tradition. How many others on the boys' list are biblical?

Girl's names follow a similar pattern. In 1999 number one in popularity was Emily, followed by Jessica, Sarah, Chloe, Olivia, Georgia, Emma, Isabella, Hannah and Sophie. Do you know which of these women played a part in biblical stories or early Christian tradition?

Although the use of names that have a Christian origin continues to remain popular, the percentage of Australians actively practising Christianity continues to decrease every year.

What other trends are likely to affect the naming patterns of future Australians, for instance the names you might choose for your own children?



Fatima  
 Joanne  
 Sophie  
 Dave  
 Chloe  
 Sarah  
 Daniel  
 Myrindah  
 Jessica  
 Ibrahim  
 Hannah  
 Patma  
 Jack  
 Olivia  
 Emma  
 Neville  
 Rachel  
 Grace  
 Clare  
 Thomas  
 So Yong  
 Emily  
 Matthew  
 Mustafa  
 Mark  
 William  
 Glen  
 Christos  
 Isabella  
 Chantelle  
 Marjorie  
 Peter  
 Martin  
 Sydney  
 Michael  
 James  
 John  
 Shirley  
 Luke  
 Dorothy  
 User  
 Tendai  
 Elisabeth

#### References for further student research

##### Internet sites

***Behind the name: the etymology and history of first names***

<http://www.behindthename.com/>  
Lists of popular first names and an interactive translator, giving their meanings.

***New South Wales Registry of Births, Deaths and Marriages: 1999 top 20 names***

<http://www.bdm.nsw.gov.au/what27.html>

A list of the most popular first names used in NSW in 1999.

***The Meaning of Arabic Names***

<http://www.saudiembassy.net/publications/magazine-winter-98/names.htm>

The meanings of Arabic names for men and women.



# 5. Fairway to life: Aaron Baddeley

## **Outcome CUS3.3**

**Describes different cultural influences and their contribution to Australian identities.**

*Subject matter:*

*Cultural influences and other factors affecting identity.*

***My relationship with God is more satisfying than winning the Australian Open because it's eternal***

Aaron Baddeley is an athlete becoming well-known to Australian sports fans, and not just because of his sporting abilities. He first broke into national news late in 1999 when, as an 18-year-old, he became the youngest player ever to win the prestigious Australian Open Golf Tournament.

In 2000 he won the tournament again, becoming the first back-to-back winner since Greg Norman in 1995 and 96 and Jack Nicklaus in 1975 and 76.

In some ways Aaron is your typical teenager. He says he likes “hanging with my friends, going to the beach... ‘just chillin’.” He stays calm under pressure. Playing against big name professionals in major golf tournaments doesn’t especially worry him.

Clearly golf is a passion for Aaron. However, his relationship with God takes priority. Aaron says:

*I’ve been brought up in a Christian family and I’ve always believed in God. Because of this, golf is not my number one priority—my faith is... My relationship with God is more satisfying than winning the Australian Open because it’s eternal—the Open lasts for only a little while.*

In other ways Aaron is not your typical teenager. The first thing he did after finishing his final round in the Australian 1999 Open was to hug his mother and father on the 18th green. Then he spoke to the press and gave thanks to “My Lord and Saviour Jesus Christ. He was with me all this week, and kept me patient. I knew he was there and it was great to have him help me through.” How many teenagers would embrace their parents in front of a crowd and then say something about Jesus Christ on national television?

Aaron was still an amateur at the time, so was not entitled to any of the \$190,000 first prize. That didn’t worry him either. At the moment he is more interested in staying in touch with his family and friends. His parents are supportive of him. They say they don’t want him looking back when he’s 35 years old thinking he’s missed out on his teenage years.



*Aaron looks to the future. (Courtesy of News Ltd PhotoLibrary)*

Aaron has a goal to become the best golfer in the world. Since age 13 he has been planning and working towards that goal. His plan has included hours of daily practice and mental preparation. His 1999 Australian Open win was a major step in his overall plan, but to Aaron, his family and his coach, it was not unexpected.

Aaron's "big step forward" may not have been unexpected for him and his supporters, but it was a surprise to the rest of the world. Almost overnight he has become a role model. People all around Australia and other countries will watch him. Some will expect him to be perfect. They will criticise him if he fails to improve, or if he makes any errors of judgement.

He is not shy to admit that he has huge goals. "If Tiger Woods is the best player in the world and I want to be the best player in the world, then I have to be better than Tiger," said Baddeley.

Aaron is in an enviable, but potentially awkward position. Is he good enough? Will he stick to his original goal? Will his faith give him an edge? If he cannot sustain his form and make his mark in the world of golf, will it affect his faith? What do you think?

#### References for further student research

##### Internet sites

**The 2000 Masters: official site by IBM**

<http://www.masters.org/scores/bios/bio22371.html>

A biographical summary of Aaron Baddeley, photographs and an interview.

**BADDS.COM: The official site of Aaron Baddeley**

<http://www.badds.com>

A comprehensive biographical summary of Aaron Baddeley including a relevant page titled, "A Man of Faith".



# 6. Ringing the bell

## **Outcome CUS3.3**

**Describes different cultural influences and their contributions to Australian identities.**

*Subject matter:*

*Traditions, belief systems and practices of Australians, including celebrations.*

***Bells began to be associated with cleansing and purifying ceremonies, and are still used in this way by Hindu and Buddhist priests***

How do most Australian school children, without wrist watches, know when it's time for recess, lunch, or for some, the best time of all, when they finally get to go home for the day? Simple, they go by the bell. Bell ringing is an old, but well-known way, to send a signal. In Asian Buddhist monasteries bells have been used for centuries to regulate the daily routine of the monks.

Like a number of other musical instruments, bells originated in Asia. Archaeologists have found bells manufactured during the Bronze Age nearly three thousand years ago and said to be used for ceremonial purposes.

One of the world's oldest working, and apparently most sought after bells, actually "belongs" to St Augustine's Anglican church in Brisbane. This bell has a rather bizarre history.

For over a thousand years it hung in a Romanian church, until it "fell into the hands" of the Turkish army during an invasion in 1410. Then in 1918, Australian soldiers stole, yes *stole*, the bell from British soldiers who had stolen it from the Turks and buried it on a beach for safe keeping.

The bell was next donated to St Augustine's, who used it until 1978, when it was once again stolen. In February 2000 it was recovered in a police operation. Who knows what will happen next? Who is the rightful owner of this bell?

Historians believe bells were also used to announce events and to send messages to local communities. For example, in ancient Greece, the ringing of bells announced that freshly caught fish had arrived at the market. In times of danger the same bells rang to warn residents that enemies were approaching.

Other early civilisations believed that bells had special powers. Some thought that the ringing of bells could bring rain or drive away demons and evil spirits. Bells began to be associated with cleansing and purifying ceremonies, and are still used in this way by Hindu and Buddhist priests. During the black death plagues, of the Middle Ages,

bell ringers passed through towns to advise families when to bring out their dead for disposal.

Over time bells became important parts of religious rituals. The Chinese rang bells to communicate with spirits. Russian Orthodox believers thought that bells spoke to the Supreme Being. For nearly 1500 years Christians have used bells to call congregations to prayer, to celebrate festivals and to proclaim local happenings, such as baptisms, weddings and funerals.

In fact, bells became so important to Christians that special bell towers began to be added to churches more than 700 years ago. There are many significant examples in Australia of bell towers that have been built since British settlement.



*St Augustine's Anglican church bell. (Courtesy of News Ltd PhotoLibrary)*

#### References for further student research

##### Internet sites

***Brosamer's bells: used bell dealer***

<http://www.brosamersbells.com/index.html>

A commercial site that outlines the various functions of bells.

***Why do churches have steeples?***

<http://www.kencollins.com/question-16.HTM>

Describes how the ringing of a church bell was to indicate the time of church services.



# 7. Flying doctors and outback nurses

## Outcome CCS3.1

**Explains the significance of particular people, groups, places, actions and events in the past in developing Australian identities and heritage.**

*Subject matter:*

*Key figures, events and issues in the development of Australian heritage.*

*Flynn and the many people who supported him felt that the isolated folk of the outback should hear the Christian message*

Life in outback Australia, especially in central Australia, was pretty tough back in the early 1900s. People had to travel hundreds of kilometres over poor roads or impassable tracks to obtain medical attention. Railroad links to bush properties were non-existent. Sometimes people died because they couldn't get help soon enough.

John Flynn was born in 1880 in Moliagul, Victoria. He was a school teacher when he felt led by God to become a minister of the Presbyterian Church. He publicised the needs of the isolated families and communities in Australia's outback. He wrote in church magazines, describing the conditions in the Northern Territory. He told the church leaders that these people needed ministers to tell them of God's love for them, and marry them and bury them. Children needed to hear about Jesus, just as others did in their Sunday schools.

The Very Reverend Doctor John Flynn developed two main strategies to overcome the problems of isolation and distance. These strategies were the establishment of (1) nursing hostels and (2) the more widely known, Aerial Medical Service which is now commonly known as the Flying Doctor Service. His work was funded by concerned church people.

He volunteered to be appointed to the Smith of Dunesk Mission, in the Northern Flinders Ranges, South Australia. His parish included a place called Oodnadatta, where a nursing sister had been placed with plans for a nursing hostel to be established. Twenty years before the first flying doctor took wings, women began nursing in such centres as Oodnadatta, Halls Creek, and Birdsville, often hundreds of kilometres from the nearest doctor, and with no means of communication with the outside world.

Flynn initially was also in charge of one padre (minister) and five camels. For transport he used a horse or a camel. Communication was slow and sometimes messages were slow to be passed on. He gave the practical assistance that led to the Oodnadatta hostel being opened. It was a place that provided care for all, no matter what their nationality, religion or other beliefs.

In 1928 the establishment of the Australian Inland Mission Aerial Medical Service, commonly known as the Flying Doctor Service, meant that Flynn could provide medical service to remote homesteads. Funds for this work were provided by the Presbyterian Church and friends of John Flynn.

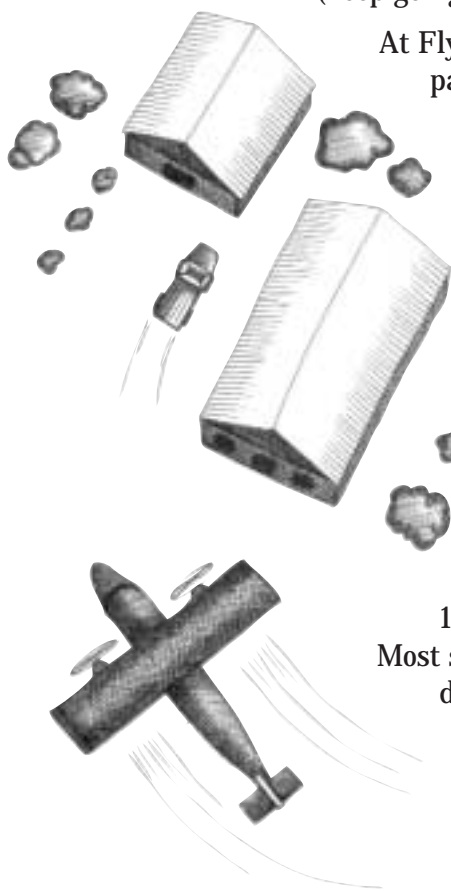


One of the more famous Inland Mission Services was the two-way pedal radio invented by a Lutheran Christian, Alfred Traeger. This enabled people in remote areas to contact the Flying Doctors Service to seek help. The Very Reverend Fred McKay is quoted in referring to Traeger: "He created a social revolution. Human relations were transformed. In a very real way he made outback Australia."

John Flynn's ideas helped the communities develop their own safety "canopies". This meant communities would rely more on their own resources for basic medical care, rather than counting on outside help. He encouraged communities not only to make use of the nursing hostels, but also to take over the management of them if they could. Later on, in 1933, when the Aerial Medical Service became a part of the national Australian Aerial Medical Service, he ensured that all radios and other equipment went as a gift to the people and communities concerned.

Flynn and the many people who supported him felt that the isolated folk of the outback should hear the Christian message as well as receive practical help in times of crisis.

Flynn was a very intelligent man who worked hard for all people, a principle attributed to his personal and spiritual beliefs. He believed that a given task must receive total commitment. He planted kindness and inspired many others to persevere (keep going).



At Flynn's funeral in 1951, the senior padre said: "Across the lonely places of the land he planted kindness, and from the hearts of those who call those places home, he gathered love."

Today, John Flynn's legacy, the Royal Flying Doctor Service, covers over 80 per cent of Australia. There are 45 flying doctor aircraft in operation. The flying doctors treat approximately 160,000 people each year, with some 17,000 emergency evacuations. Most services provided by the flying doctors are free to the user.

#### References for further student research

##### Internet sites

###### **Biographies: Reverend Dr John Flynn**

<http://www.curriculum.edu.au/democracy/teaching/primary/flynn.htm>

A biography of the Very Reverend Dr John Flynn.

###### **Royal Flying Doctor Service of Australia**

<http://www.rfds.org.au/>

The official site of the Royal Flying Doctor Service. It provides a history of the organisation and a biography of the Very Reverend Dr John Flynn.

###### **Technology in Australia 1788–1988, chapter 7, page 509**

<http://www.austehc.unimelb.edu.au/tia/509.html>

Other Australians involved in the development of the Royal Flying Doctor Service.

##### Other resources

BREWARD, Ian. *History of the Australian churches*. Allen and Unwin, 1993.

ISBN 1863734465

GRIFFITHS, Max. *Straight from the heart*. Simon and Schuster, 2000.

This is an account of the work of nurses who served with the Australian Inland Mission.

*Stories of democracy*. [computer software]. Curriculum Corp., 1998.

WEST, Janet. *Daughters of freedom: a history of women in the Australian church*. Albatross, 1997. ISBN 07 324 1012 6.



## 8. No more convicts: John West

### **Outcome CCS3.1**

**Explains the significance of particular people, groups, places, actions and events in the past in developing Australian identities and heritage.**

*Subject matter:*

*Key figures, events and issues in the development of Australian democracy.*

***The Reverend John West believed in “the action of God in history” and saw his role to serve others as part of his total service to God***

The Reverend John West, an inspirational 19th century Australian civil rights leader, was also a great preacher and an accomplished historian. His greatest achievement most probably was his leadership of the group who fought and won the battle to abolish (stop forever) the transportation of convicts to Van Diemen’s Land (Tasmania).

John West was born in England in 1809, one of several sons of a minister. His parents were involved in the Methodist Revival. West was luckier than many of the people born in England in that era, in that he had the advantages of a stable home and an education.

Early in life he decided to pursue a career as a Christian minister. By the time he was in his mid-20s he had completed a course to become a minister, served as a home missionary and been a pastor in two English chapels.

While working in the English midlands he was influenced by the social reform views held by the Chartists (a 19th century political movement of the British working class) and movements for the abolition of slavery.

At age 29 he applied for, and was accepted by the Colonial Missionary Society for service in Van Diemen’s Land, as Tasmania was then known. West, with his wife and young family, arrived in Hobart town in December, 1838. He soon moved to Launceston, where he became the minister of St John’s Square Congregational Chapel.

The Reverend John West believed in “the action of God in history” and saw his role to serve others as part of his total service to God. In addition to his full-time church duties he, together with others, was instrumental in establishing a newspaper, the *Examiner*, the City Mission, a public hospital, a general cemetery, a Mechanics’ Institute and the Cornwall Insurance Company.

The Reverend John West also helped to establish Hobart High School. At that time the high school was for boys only, to educate them for careers in the professions (doctors, lawyers, bankers etc.), commerce and farming.



The fight to abolish the transportation of convicts to Tasmania, which expanded to all of Australia, was a long one. West attacked transportation on economic as well as moral grounds.

His religious beliefs, his family background and his early exposure to the anti-slavery movement helped form his attitudes to transportation. He mounted a campaign that included speaking in churches, at public meetings and in the press.

At a large protest meeting in August 1850 he convinced those present to support the cooperation of abolitionists (people in favour of stopping transportation) throughout Australia. He then toured Australia speaking, and stressed that “Australians are one” and should act together in spite of artificial boundaries.

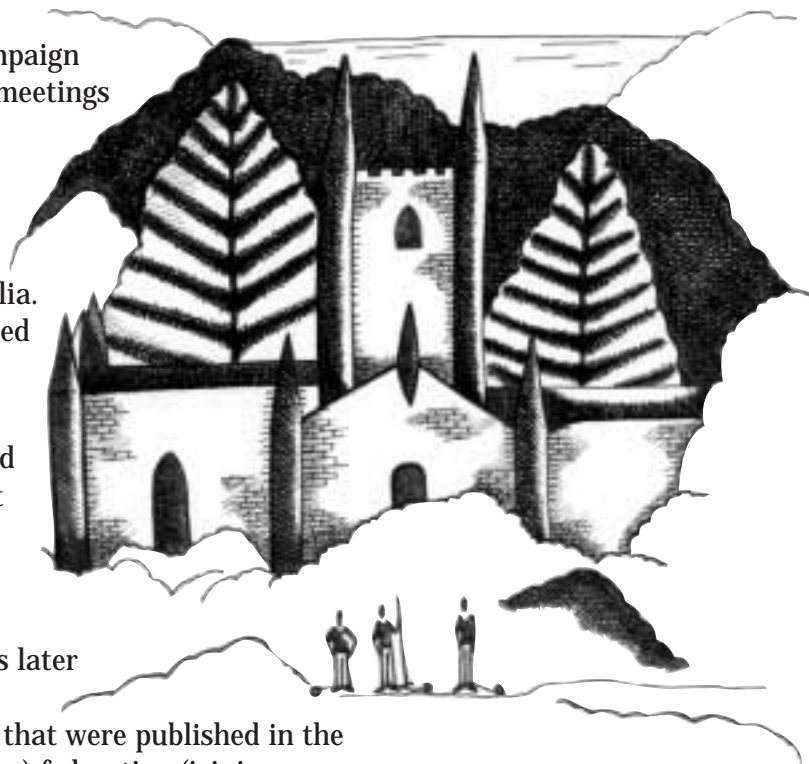
Not long afterwards the abolitionists succeeded in their campaign. No more convicts were sent to the eastern Australian colonies after 1853, although convicts were still sent to Western Australia until 1868.

West’s ideas relating to overcoming boundaries later carried through to his involvement in the federation movement. He wrote many articles that were published in the *Sydney Morning Herald* advocating (arguing for) federation (joining together) of the colonies. He also was interested in strategies for the development of representative and responsible government.

In 1854 John Fairfax, a prominent Congregationalist, a leading abolitionist, the owner of the paper and a friend of John West, invited him to move to Sydney to become the editor. As editor West put forward ideas which at times upset many. He wrote of problems facing colonies in the post-gold-rush period, such as free trade, and warned of problems with the interest of other countries in our near neighbours, New Guinea and the Pacific Islands.

The Reverend John West was also asked to write a history of Van Diemen’s Land, a task he was able to do with “fairness and detachment”. He is sometimes credited with being one of the founding fathers of Australian historical writing.

The Reverend John West is an example of an educated clergyman from a Christian family who believed that Christians could change society for the better. He did this by preaching, helping people in his parish, campaigning to bring about change as a citizen and as a newspaper editor. Throughout his productive life John West had little interest in material reward. He was friendly, charitable and had honesty of purpose.



#### References for further student research

##### Internet sites

**Tasmania FAQ: Tasmanian history**  
<http://vcserv.seas.smu.edu/tasfaq/history/convict.html>

An answer to the question: do convicts still get sent to Tasmania?

**Tourism Tasmania: history colonial & convict**

<http://www.discovertasmania.com.au/home/index.cfm?SiteID=294>

A simple history of transportation to Tasmania.

##### Other resources

The Australian Dictionary of Evangelical Biography. Evangelical History Association, Sydney, 1994 [Obtainable from Moore Theological College Bookshop, 1 King Street, Newtown NSW, Fax 9577 9999]



# 9. Women get the vote: Mary Lee

## **Outcome SSS3.8**

**Explains the structures, roles, responsibilities and decision-making processes of State and federal governments, and explains why Australians value fairness and socially just principles.**

*Subject matter:*

*The means by which citizens influence the decisions and actions of their governments.*

***Mary saw all of her  
work as part of  
Christian endeavour.  
She believed she  
should do the work  
God expected of her***

South Australia was the second place in the world where women were granted the right to vote. New Zealand was the first, in 1893. In both countries the granting of this right (women's suffrage) was strongly influenced by the work of Christians.

Advocates of women's suffrage realised that, if they were going to bring about changes to help people suffering from poverty and injustice, women needed the vote. This also complemented the view that women and men are equal.

It took almost seven years for Mary Lee and her fellow women's suffrage workers to convince the government of the day that women, including Aboriginal women, in South Australia should be allowed to vote! This was a great achievement that required much lobbying (seeking support) of government officials. The idea of women being allowed to vote was quite a radical idea, so the lobbying took a great deal of time.

Mary and other women, as well as men, established the South Australian Women's Suffrage League in July 1888, and worked tirelessly on this issue for the next several years.

Mary spoke at many meetings and was initially supported by the Wesleyan, Baptist and Congregational churches and the Woman's Christian Temperance Union. However, some Church people did not support women's suffrage. In 1889 the United Labor Party added its support to the women's suffrage movement.

It took until December 1894, after six Bills were proposed and defeated, for parliament to pass a *Constitution Amendment Act* which meant that South Australian women were the first women in Australia to gain the parliamentary vote on the same terms as men.

Finally, on April 25, 1896 the polling booths were officially opened to all South Australian women, including Aboriginal women. Women had won the fight in South Australia.

At the 1897 Federal Convention, South Australian delegate Frederick Holder, a Methodist, argued forcibly for adult suffrage in Commonwealth elections. This led to Australian women being able to vote in

Commonwealth elections in the 1902 *Franchise Act*. Unfortunately this did not include Aboriginal women and men in all states.

Women also won the right to postal votes and the right to stand for parliament. These two rights were a first for women anywhere!

Mary Lee was born in 1821 in Ireland, where she lived most of her life with her husband and seven children. In 1879, after the death of her husband, she sailed from Ireland to Adelaide with one of her daughters to nurse her sick son. A year later, after her son's death, she decided to stay, as she could not afford to leave, and had also grown to love Adelaide.

Mary was considered a Christian of action, which meant that she strived to bring about change whilst following her Christian beliefs—working to do something because of her beliefs. Her frequent and natural reference to religion in her everyday activities showed not only a strong faith, but also a strong knowledge of biblical sources.

Mary saw all of her work as part of Christian endeavour. She believed she should do the work God expected of her. This work was to help those in poverty, those struggling, and those powerless, to alter society for the better.

Mary Lee was also active in lobbying to improve the status of women in the Australian work force. She worked to have put in place reforms to stop young girls, aged as young as ten, from being exploited at work. Mary also proposed the formation of women's trade unions.

The establishment of the Working Women's Trade Union helped improve the often cramped and dirty work conditions of women in many factories. In some of these factories there weren't even washrooms!



Mary Lee, a Christian of action.  
(Courtesy of Mortlock Library, South Australia)

Despite her many years of “good works”, Mary Lee died a poor woman. What money she did have, she had spent in her fight for women's rights.

Amazingly, it wasn't until 1980 that anyone recorded Mary Lee's achievements! If your parents or grandparents had been learning about our political history and women's voting rights in primary school, they may not have found any information on Mary Lee.

## References for further student research

### Internet sites

#### **Mary Lee 1821–1909**

[http://www.slsa.sa.gov.au/int\\_pubs/mary\\_lee/contents.htm](http://www.slsa.sa.gov.au/int_pubs/mary_lee/contents.htm)

Mary Lee's life and her work to gain the vote for women.

#### **Women & politics in South Australia, Sir Edward Stirling**

[http://www.slsa.sa.gov.au/int\\_pubs/women/suffr2.htm](http://www.slsa.sa.gov.au/int_pubs/women/suffr2.htm)

Discusses one of the key male players in women's suffrage in South Australia.

#### **Women and politics in South Australia: Introduction of women's suffrage in each state**

[http://www.slsa.sa.gov.au/int\\_pubs/women/suffr4.htm](http://www.slsa.sa.gov.au/int_pubs/women/suffr4.htm)

A table showing the years that women's suffrage was introduced in each state in Australia.

#### **Women in New South Wales Parliament**

[http://www.parliament.nsw.gov.au/prod/Web/PHWebContent.nsf/0/17494c60d0b24975ca25681900278f5e/\\$FILE/hisbul6.pdf](http://www.parliament.nsw.gov.au/prod/Web/PHWebContent.nsf/0/17494c60d0b24975ca25681900278f5e/$FILE/hisbul6.pdf)

A PDF file from NSW state parliament outlining the history of women in NSW politics.

#### **(WSPU) Women's Social and Political Union**

<http://www.spartacus.schoolnet.co.uk/Wwspu.htm>

A history of the British suffragette movement and the role of the Pankhursts.

### Other resources

200 *Australian women: a Redress anthology*. (ed. Heather Radi) Women's Redress Press, 1988. ISBN 0958960372

DUGAN, Michael. *The suffragette era 1880–1914*. Macmillan, 1996. ISBN 0732919312

JONES, Helen. *In her own name: a history of women in South Australia from 1836*. Wakefield Press, 1994. ISBN 1862543216

*The Australian Dictionary of Evangelical Biography*. Evangelical History Association, Sydney, 1994. [Obtainable from Moore Theological College Bookshop, 1 King Street, Newtown NSW, Fax 9577 9999]



# 10. John Bede Polding: Education and the Catholic church

## **Outcome CCS3.1**

**Explains the significance of particular people, groups, places, actions and events in the past in developing Australian identities and heritage.**

*Subject matter:*

*Key figures, events and issues in the development of Australian democracy.*

*...a person in leadership who lives a life motivated by religious beliefs can have an impact on an entire country*

John Bede Polding took up his position as the first Roman Catholic bishop of “New South Wales, New Holland, Van Diemen’s Land and the adjoining islands”, upon his arrival in Sydney from England in 1835.

Bishop Polding was a Benedictine, a monastic order (order of monks) named after St Benedict. Benedict was an intelligent man who turned his back on the world and left Rome to take up a life of prayer, silence and study of the Bible and histories of church fathers. Benedict led a life in which God was always put first, believing also that work was a necessary virtue.

Bishop Polding’s initial role was seen as further establishing the Catholic Church, offering leadership and guidance to those priests already in Australia, and working to convince more priests to emigrate here. Polding’s devotion to the forsaken and friendless was an inspiration for many younger priests.

Bishop Polding was a compassionate man who spent much time consoling convicts and counselling them about the Catholic faith. Before 1835, many convicts had committed new crimes soon after their arrival in the colony. By 1837, of the 1,400 convicts who had passed through Polding’s care, only two came back to Sydney gaol. By 1841, 7,000 Catholic convicts had been in Polding’s care. The decrease in crime was noted.

When he arrived in Australia the Catholic Church was very poor. There were six priests and no nuns or schools. When he died in 1877, there were 135 priests in New South Wales alone, many sisters and brothers and a strong network of Catholic schools.

Polding was instrumental in bringing the Irish Sisters of Charity to Australia in 1838. These sisters cared for female convicts with great success.

But it was not just Catholics and Catholic convicts who benefited from his efforts. He could not close his eyes to the miserable plight suffered by



many Aboriginal people. At the 1845 Select Committee on Aborigines, he spoke of the “burning injustice” of having their sole means of livelihood (their land) taken from them without any compensation. He said a white man stealing a sheep was let off lightly, while a black man might be shot.

Polding travelled thousands of miles on horseback to minister to people. His acts of kindness were experienced everywhere in Australia. Historian Patrick O’Farrell says that John Polding presented the clear reflection of the Good Shepherd, Jesus.



*Catholic students enjoying a break.*

*(Courtesy of the Catholic Education Office, Sydney)*

Polding’s work was instrumental in helping strengthen the foundations of the Roman Catholic Church in Australia, so that the church was able to have a greater impact on the lives of its members. The church also became more able to influence local communities and national issues. In recognition of his work, Bishop Polding was elevated to the position of Archbishop.

Polding’s work as Archbishop and his missionary work led to an area of the Catholic school system in NSW being named after him. If you go to a State level sports carnival you will compete against all the state school regions, as well as Polding and MacKillop, the two Roman Catholic areas.

During Polding’s time as Archbishop, St Mary’s church in Sydney was made a cathedral, and new churches were built in Campbelltown, Parramatta, Windsor, Maitland and Wollongong. His pastoral care for all Catholics encouraged the priests in their work and led to the building of many churches and schools.

At home Archbishop Polding lived austere (extremely simply). His room was a tiny cell, with a small iron bed, a chair, a table, a wardrobe and a bookcase. He was an excellent horseman, loved the bush, and in his early days, had great physical strength.

He knew what it was to get tired and discouraged. He could admit mistakes sometimes in his decisions, and felt very much the need for friendship and support. He found strength in prayer. He never posed as a wise and learned man, although many people benefited from his wisdom and counselling. His work with convicts helped thousands to live honestly and assisted in the overall reduction of crime.

Archbishop John Bede Polding illustrates how a person in leadership who lives a life motivated by religious beliefs can have an impact on an entire country. Because of his willingness to work, and his belief in God, most people, no matter what their religion, thought highly of him.

#### References for further student research

##### Internet sites

***Catholic Encyclopaedia: Polding, John Bede***

<http://www.newadvent.org/cathen/12201a.htm>

A biography of John Bede Polding, outlining his work with convicts.

***Archbishop John Bede Polding OSB***

<http://www.goodsams.org.au/listings/31.html>

A short biography of John Bede Polding.



# 11. No way out: Jewish persecution

## **Outcome CCS3.1**

**Explains the significance of particular people, groups, places, actions and events in the past in developing Australian identities and heritage.**

*Subject matter:*

*Key figures and events that have influenced the development of democracy worldwide.*

***Jewish families applied in desperation for refugee status to other countries in Europe, North America and to Australia***

In early 1933 a new leader came to power in Germany. People around the world noticed and waited to see what would happen. Little did they know that free German elections and parliamentary life had come to an end. An era of dictatorship, terror and religious persecution under the reign of Adolph Hitler had begun.

In one of his first public statements, Hitler announced that, in five or six hundred years' time the name Adolf Hitler would be honoured in all lands, "as the man who for once and for all exterminated the Jewish pest from the world". People were concerned. People of the Jewish faith were an important and accepted part of German life. Jews had lived in Germany for centuries. Jewish people were German citizens.

Within days of becoming leader, Hitler started the persecution of the entire Jewish population of Germany. The Star of David (a sign of Judaism) was painted in yellow across the doors and windows of thousands of Jewish-owned shops. The Brownshirts (a civilian army under Hitler's control) stood outside and warned other Germans not to enter. People were terrified.

Jews were randomly singled out and beaten for no reason. The *Manchester Guardian*, an English newspaper, reported that "the beatings went on until the blood streamed down their heads and faces, and their backs and shoulders were bruised". Jews were advised there was no place for them in the new Germany.

Jewish families in desperation applied for refugee status (the right to be admitted) to other countries in Europe, North America and to Australia. Foreign governments said they understood, but offered little help. They already had too many of their own citizens out of work. Most German Jews were trapped in Germany, with no way out!

Prejudice against Jews and stereotyping of Jewish people also existed during this time. In Australia the argument was that, although most Jewish people were intelligent and successful, they usually had difficulty

“fitting in” to new countries, because of their religious beliefs and their strict rules about intermarriage.

The Australian government wished, it said, to keep the population mix the way it was then, with 97 per cent of the total Australian population being of British and Irish heritage.

Australia was one country that finally did increase its existing immigration quota. In 1938, the Australian government agreed to admit a total of 15,000 Jewish refugees over the next three years. This was one of the most generous ratios per head of population of all the 32 countries that agreed to admit European Jewish refugees.

In Germany, newspaper writers, community spokespersons and church leaders who protested against the new regime were also persecuted. Hitler set up a new kind of prison system especially for protesters and Jewish people. Prisoners were treated ruthlessly in these “concentration camps”.

It took 12 years and a world war to stop the genocide (the systematic killing of a race of people). During that time six million Jews (about the current population of all of Sydney plus all of Melbourne) were killed under the leadership of Hitler and his team. An entire group of people was singled out for destruction because of their religious beliefs, wealth and lifestyle. It was one of the saddest chapters in the history of humankind and became known as the “Holocaust” (the mass murder of Jewish people by the Nazis, 1939–45).

In 1945, after the end of World War II, the Australian government decided to encourage immigration for all people. It wanted to change Australia from an agricultural nation to an industrial one. The government began to review immigration policies for Jews and to expand the existing categories for accepting all migrants.

During the post-war period, nearly 50,000 European Jews were admitted to Australia, as part of the total of 50 different cultural groups and three million people who migrated to this country.

In New South Wales, the Jewish communal service group B’nai B’rith, has developed a full exhibition called “Courage to Care”. The exhibition emphasises the importance of standing up to racism and persecution. The display tells stories of brave people who rescued Jews during the Holocaust. The overriding theme of the display is that just one individual can make a difference.

The “Righteous among the Nations” program was established at Yad Vashem in Jerusalem in 1963, to honour those who risked their own lives to rescue Jews during the Holocaust. By May 2001, 24 Australians had been recognised as Righteous. The stories of these people are powerful messages of the importance of standing up against oppression and injustice.

### References for further student research

#### Internet sites

##### ***Australian Memories of the Holocaust***

<http://www.holocaust.com.au>

The NSW Jewish Board of Deputies prepared this for students.

##### ***GI: World War II commemoration***

[http://gi.grolier.com/wwii/wwii\\_hitler.html](http://gi.grolier.com/wwii/wwii_hitler.html)

A biography of Hitler and his rise to power.

##### ***Strona startowa (Memorial and museum Auschwitz-Birkenau)***

<http://www.auschwitz.org.pl/html/start/index.html>

A description of the Auschwitz concentration camp.

##### ***Action Reconciliation Service for Peace (ARSP) Germany***

Information about ASRP’S history and its activities in many countries. <http://www.asfep.de/english>

#### Other resources

##### ***“Courage to Care” Exhibition***

B’nai B’rith Centre (NSW) Ltd  
PO Box 44 Kings Cross NSW 1340.

FRANK, Anne. *The diary of a young girl: the definitive edition*. Penguin Classics, London, 2000.

RUTLAND, Suzanne. *Edge of the diaspora*. William Collins Ltd., Sydney, 1999, pp. 834–841.

The Sydney Jewish Museum, 148 Darlinghurst Road Darlinghurst NSW, 2010.



# 12. Spreading the word

## **Outcome CCS3.1**

**Explains the significance of particular people, groups, places, actions and events in the past in developing Australian identities and heritage.**

*Subject matter:*

*Key figures and events that have influenced the development of democracy worldwide.*

*The printing press enabled ideas to be shared, encouraging the development of freedom of voice throughout the world*

Imagine a world without books or newspapers. Impossible? Until the invention of the printing press, the written word could not be mass-produced so was available only to certain privileged members of society.

Interestingly, the first book ever printed was the Bible. Johannes Gutenberg, a German, accomplished this in 1452. It is thought that there were other people, in Holland and Prague, who were also working on printing presses around the same time.

However, it is Gutenberg who is credited with bringing together the technologies of paper, oil-based ink and the printing press to print books first. Historians claim that Gutenberg was more interested in the printing press as a business venture than as a way to educate the masses.

Until this time the Bible was a carefully prepared manuscript available only to those few priests considered worthy of access. The manuscripts were works of art, the highly decorative pages paying tribute to the word of God. Those not privileged to have access to these manuscripts had to make do with the oral interpretations of these works by the priests. The Book of Kells (a centuries old famous Irish work), is one example of a hand-written illuminated manuscript produced before the printing press.

With the printing of the Bible, known as the Gutenberg Bible, came ready access. Now all those able to read, could read the Holy Book for themselves. Those who could not read were taught to read using the Bible. This helped to spread a knowledge of biblical passages more rapidly, and much further, than ever before. When Martin Luther translated the Bible into German using a more authentic Greek text, thousands more people gained access.

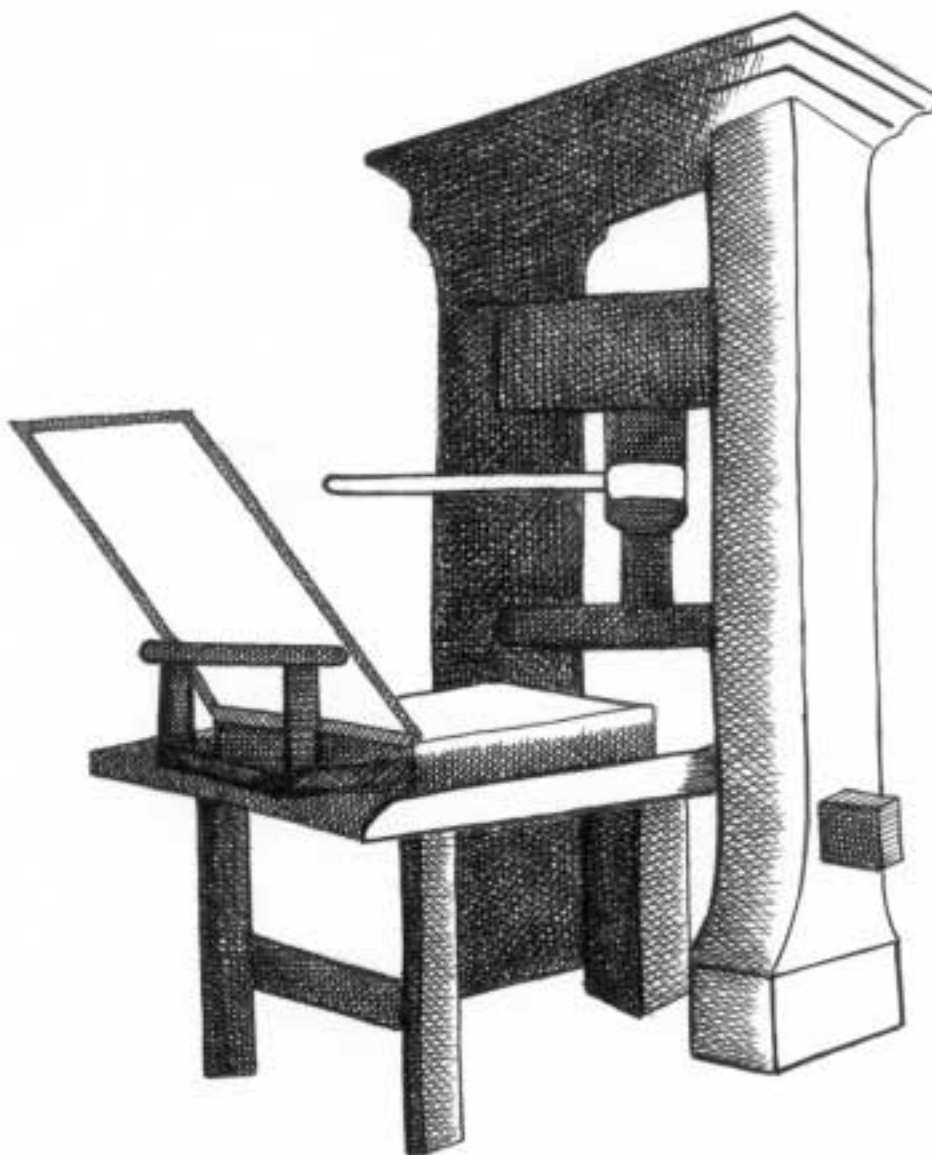
As Bibles became more readily available in the 1500s, the Reformation movement grew rapidly. The Reformation was a 16th century movement concentrating on the reform of abuses and doctrines (beliefs) in the Roman Catholic Church.



During this period Protestant churches were formed by groups who broke away from the Roman Catholic Church. The leaders either left the church or were excommunicated (banned from participating in the sacraments) of the Roman Catholic Church.

The printing press enabled ideas to be shared, encouraging the development of freedom of voice throughout the world. Technology has enabled the words of many religions to be spread. Improvements in printing methods, photocopying, desktop publishing, CD-ROMS and the Internet enable the religions of the world to be accessible by the masses, consequently bringing religious teachings into many more homes than was once possible.

Printing, originally developed as a profit-making way of spreading the written word, has developed into a tool that enables all people to develop knowledge and understandings about the world around them.



#### References for further student research

##### Internet sites

###### ***Gutenberg Bible***

<http://www.osl.state.or.us/lib/bible/bible.htm>

An exhibition of the Gutenberg Bible at the Oregon State Library showing photographs of its pages.

###### ***History of printing***

<http://www.techcolor.com/History.html>

A short history of the printing process.

###### ***The Bible Society in Australia***

<http://www.biblesociety.com.au/>

This society aims at providing the Bible to all people in their own language.



# 13. Burnside: A new home

## **Outcome CCS3.1**

**Explains the significance of particular people, groups, places, actions and events in the past in developing Australian identities and heritage.**

*Subject matter:*

*Australian human rights issues, family, school events, issues, problems and trends.*

***An important feature of the Burnside Homes was the policy of "need not creed".***

Life in the early 1900s was extremely difficult for many children in Australia. Families were much larger in those days and some families had more children than they could afford to care for adequately. Many children lived in families where their parents couldn't look after them through poverty, a lack of carers during work hours or other problems at home.

Many other children were orphans (children without parents). They were completely on their own. To make matters worse, scarcely any family or social security government benefits were available.

Consequently, it was fairly common for children to be placed in orphanages, most of which were run by church groups. Some of these orphanages were like barracks, with large numbers of children placed together with little or none of the emotional security that children receive in family life. "Times were tough", but well-meaning people did the best they could under difficult circumstances.

The Presbyterian Church had long held the aim of developing educated people ministered to by an educated clergy. The Christian belief in the importance of serving others prompted the view amongst Presbyterian leaders that they should also be involved in helping homeless or neglected children. Soon the idea of establishing a Presbyterian Orphans' home was being seriously discussed.

In 1909, the Reverend Dr John Walker, the Commissioner of the NSW Church Centenary Fund at the time, approached Colonel James Burns and suggested to him the idea of a Presbyterian orphan home. It took some time for Colonel Burns to consider this idea.

In September 1909, Colonel Burns offered the Presbyterian Church 45 acres of land on what is now Pennant Hills Road at Parramatta as well as a donation of 500 pounds (the approximate equivalent of \$300,000 today) to establish an orphan home.

In June 1911, the first home opened, using the cottage system of care. Under this system, smaller groups of children were placed under the care of a "Home Head". This was a change from the barracks system of

earlier orphan homes. The idea of the cottage system or “Home Head” form of care was to create an environment more closely resembling family life.

Over the following twelve years the Burnside Presbyterian Orphan Homes grew to include fourteen homes, an administrative building, a school which could cater for 500 children, a hall, a swimming pool, a gymnasium, an employees’ residence, playing fields, orchards and dairy paddocks.



*Early 20th century “cottage children” with their “Home Head”.  
(Courtesy of Burnside Homes)*

An important feature of the Burnside Homes was the policy of “need not creed”. This meant that the home would care for children in need, without regard to their religious denomination or beliefs. Colonel Burns visited the children weekly, usually bringing with him a pocket full of small gifts (probably small coins and lollies). He was well liked by the children and staff of Burnside.

Burnside Homes, and other institutions, played an important role in the care of poor children during this era in Australian history. The proportion of children between the ages of five and fifteen who were admitted to care rose substantially in the period between 1881 and 1911. By 1923, when Colonel Burns died, more than 500 children were in residence.

The organisation, now called Uniting Care Burnside, still actively serves the community today. It is still administered (run) by a church, the Uniting Church in Australia. Burnside has developed over the years into a Uniting Church agency which provides services for children and families. Some of these services are youth services, out-of-home care including foster care, residential care, and housing options for those unable to live with their families.

Burnside also provides educational programs and a variety of other family services. Burnside strives to follow and uphold Uniting Church traditions, including compassion and concern for justice.

The Burnside Heritage Centre is located in “Blairgowrie”, the first home at Burnside. The centre gives visitors the opportunity to take a step back in time. They can see what life was like for the children from its very beginnings. Displays trace the changes over time until our present day, demonstrating how the Church still plays a role in the welfare of children.

#### References for further student research

##### Internet sites

###### **Welcome to Burnside**

[www.burnside.org.au](http://www.burnside.org.au)

Outlines the present role of this Uniting Church organisation in facilitating the development of children and families in need.

##### Other resources

BERESON, Itiel. *Australia in the 1900s*. Echidna, 2000. ISBN 1863911952



# 14. The Reverend Richard and Mary Johnson

## **Outcome CCS3.1**

**Explains the significance of particular people, groups, places, actions and events in the past in developing Australian identities and heritage.**

*Subject matter:*

*Key figures, events, and issues in the development of Australian democracy.*

*Like other  
evangelical women,  
Mary believed in an  
active Christianity*

A friend to Aborigines, the best farmer in the country, the founder of the Australian citrus fruit industry, and a faithful, persevering hard working minister, are descriptions applied to the Reverend Richard Johnson, Australia's first clergyman.

He was educated at Hull Grammar School in England and was a farmer and teacher until he went to university in 1780. In 1786 Johnson, aged twenty-nine, was appointed chaplain to the colony of New South Wales, through the influence of William Wilberforce, the anti-slavery campaigner, and the Reverend John Newton, writer of "Amazing Grace", and former captain of a slave ship.

The Reverend Richard Johnson was the only officer of the First Fleet to be accompanied by his wife Mary, aged about 35 in 1788. They set up home in a hut made of cabbage palms and lived under extremely difficult conditions. They either sweltered in the summer heat, or shivered in the winter. Insects and a constant shortage of rations were additional problems. Medical help was minimal. Mary gave birth to a stillborn baby in 1788, and later to two other children.

As well as raising her own family, she cared for a number of Aboriginal girls, who stayed with them for a time. Giving Milbah, her own daughter, an Aboriginal name, was a way in which the Johnsons attempted to identify with the Aboriginal people.

Like other evangelical women, Mary believed in an active Christianity. These women hoped for conversions and taught in Sunday schools. Some were missionaries and lay preachers.

Mary welcomed those who needed help into the Johnson home, including Elizabeth Hayward, the youngest ex-convict. However the Johnsons failed to reform her and, after twelve months, put her on a charge for insolence (excessive rudeness). The Johnsons were also praised by the Roman



Catholic visitors to the colony for their graciousness and hospitality. This was during a time when there was great denominational rivalry.

Despite the horrific conditions, Mary was a constant support and encouragement to her husband in his lonely work. The Reverend Richard Johnson was faithful in his pastoral work. For example, in the first five years Johnson conducted 226 baptisms, 220 marriages and 851 funerals. He also attended convicts about to be executed.

Another of Johnson's duties was that of a civil magistrate. Although he was sometimes identified with oppressive (heavy-handed, unjustly cruel) authority, many convicts respected him highly as both a Christian and a pastor.

During the sickness and hunger of 1790, one convict wrote home in December that:

*few of the sick would recover if it were not for the kindness of the Reverend Mr Johnson, whose assistance out of his own stores makes him the physician of both soul and body.*

Despite Johnson's dedication, most of the early convicts had no interest in taking up a Christian lifestyle, and resented the often compulsory Church of England church services. As well, sermons on sin and damnation were probably not to their liking. The few Irish Catholic convicts wanted to hold onto their own ways of worship.

The Reverend Richard Johnson was placed in an extremely difficult situation. The governor and other officers gave him little support. They did not like his sermons either.

In 1793, tired of waiting on the authorities, Johnson built a church himself, at his own expense. This shows another of his skills. The church was also used as a day school. When it was burnt down in 1798, probably by convicts who resented compulsory church attendance, there were approximately 200 pupils.

He also established and drew up the rules as early as 1788 or 1789 for what were called "Dame" schools. These schools for young children were run by convict women.

Johnson concerned himself with the welfare and evangelisation of Aboriginal people. For his time, he was a very advanced thinker. He was so well received by the Aboriginal people that he was able to intervene when a very difficult situation occurred. By going over as a "voluntary hostage", he was largely responsible for restoring the peace.

He took up land and farmed with notable success at Canterbury in present day south-western Sydney. He shared his produce generously including citrus fruits, grapes, vegetables, wheat, barley and tobacco. Johnson also had the foresight to bring orange seeds from Rio de Janeiro in South America on his way to Botany Bay.

Although he worked hard in Australia, when he went back to England in 1800, he was not able to get a good job as an Anglican clergyman, but was required to work as an assistant to another clergyman.

#### References for further student research

##### Other resources

The Australian Dictionary of Evangelical Biography. Evangelical History Association, Sydney, 1994 [Obtainable from Moore Theological College Bookshop, 1 King Street Newtown NSW, Fax 9577 9999]

CAREY, Hilary M. *Believing in Australia: A cultural history of religions*. Allen and Unwin, 1996

MACINTOSH Neil. *Richard Johnson, chaplain to the colony of New South Wales: his life and times 1755–1827*. Library of Australian History, 1978.

WEST, Janet. *Daughters of freedom: a history of women in the Australian church*. Albatross Books, 1997.



# 15. Thank God for the Salvos

## **Outcome SSS3.7**

**Describes how Australian people, systems and communities are globally interconnected and recognises global responsibilities.**

*Subject matter:*

*Contributions of groups, movements, policies and laws to the development of fairness and social justice in Australia.*

***Booth's concern for the poor and socially outcast was not only spiritual***

One hundred and fifty years ago, living conditions in the slums of London were dreadful. Men, women and children lucky enough to have jobs worked sixty hours or more a week under dangerous and unhealthy conditions in the city's mills and factories. Thousands of workers had poor housing and very little to eat. Thousands of others were homeless.

The majority of the owners of the industries were greedy. They were not willing even to pay their employees a "living wage", that is, a wage adequate to support mum, dad and two children. Most owners were taking advantage of changes in society brought about by the industrial revolution. Most were more interested in making money than looking after their workers.

William Booth, a Methodist minister, and his wife Catherine wanted to help. They started a new organisation called the Christian Mission, later to become The Salvation Army. In Australia today it is often called "the Salvos".

Booth's original idea, to link up the working poor in London with the existing churches, failed. The poor and socially outcast were not warmly welcomed by the wealthy and respectable church members of the day. At first, the Booths were ridiculed and violently opposed, but later gained the highest respect.

Booth's concern for the poor and socially outcast was not only spiritual. The mission of the Salvos is both spiritual and practical. It includes the preaching of the gospel of Jesus Christ, as well as alleviating human suffering and distress, without discrimination. Booth and The Salvation Army set up modern factories, placed hundreds in jobs and established a network of social services, including employment training and youth counselling, which continues today in over 100 countries.

The "Salvos" began in Australia in 1880, when Edward Saunders, a railway worker, and John Gore, a builder, led a small meeting in Adelaide from the back of a greengrocer's cart. Their first activities

included feeding hungry people and providing homes for ex-prisoners and homeless women.

Today the “Salvos” continue to focus on serving the needs of people regardless of their religious affiliation or beliefs. The Salvation Army in Australia works to meet current community needs in a wide range of areas, such as reasonably priced family stores (“op shops”), youth services, employment placement and drug, alcohol and gambling counselling.

However, their activities are not confined to Australia. They are globally interconnected, as this following story suggests. A young Dutch backpacker arrived in Sydney and almost immediately lost her papers and money. Standing on George Street feeling alone and lost, she noticed an older Salvationist (member of The Salvation Army).

The backpacker recognised the uniform, as almost all Dutch would do; and so, she felt confidence in approaching the Australian Salvationist. Through The Salvation Army’s international links, the Salvationist was soon talking on the phone to the Captain in the backpacker’s home town in the Netherlands, and making the necessary arrangements to help the backpacker. She also found in Sydney a Dutch-speaking Salvationist who helped with counselling and comforting.

The Salvation Army also provides disaster relief, works with the people affected and supplies food and support. The “Salvos” strive to help put the lives of men, women and children back together so they can have a fair chance to live to their full potential through knowing Jesus Christ. “Thank God for the Salvos.”



### References for further student research

#### Internet sites

##### **Catherine Booth**

<http://www.spartacus.schoolnet.co.uk/Wbooth.htm>

Biography of Catherine Booth, who with her husband, William, founded the Salvation Army.

##### **Salvation Army**

<http://www.spartacus.schoolnet.co.uk/REbooth.htm>

The social work of William Booth and his family.

##### **The Salvation Army in Australia**

<http://www.salvos.net/menu.html>

Mission statement and details of the religious and social services provided by the Salvation Army. Includes an outline of the beginning of the Salvation Army in England and in Australia.


##### **Welcome to the Salvation Army**

<http://www.salvationarmy.org/>  
General information about the international activities of the Salvation Army. Includes frequently asked questions and a biography of Booth.

#### Other resources

TARLING, Lowell. *Booth's Drum: the Salvation Army in Australia. 1880–1980*, Hodder and Stoughton, Sydney, 1980.

CLEARY, John. *Salvo!: the Salvation Army in the 1990s*. Focus Books, 1993.  
The Salvation Army Heritage Centre, 32A Barnsbury Grove, P.O. Box 226, Bexley North NSW 2077.  
Telephone: 9502 0424.



# 16. Terra nullius and Aboriginal peoples

## **Outcome CCS.1**

**Explains the significance of particular people, groups, places, actions and events in the past in developing Australian identities and heritage.**

*Subject matter:*

*Australian human rights issues, past and present.*

***They did not recognise the complex and ancient Aboriginal land management practices***

Whenever an event or a series of events takes place, there is usually more than one way of describing what happened. In other words there are usually many versions of what happened, some opposing the view of others.

Reliable information on both sides of the story is not always available on past events. When the descriptions of wars and controversial events are recorded for future generations to study, the story is usually written from the viewpoint of the winning side. Evidence supplied by the losing side is often discounted or not used at all.

The British side of the story about the “discovery of Australia” goes something like this. When Captain James Cook and his men landed at Botany Bay in 1770 they were amazed, and quite proud of themselves. According to what the British thought, they had just “discovered” an enormous vacant land, just as Christopher Columbus had “discovered” the “vacant land” of America in 1492. Sure, there were a few “natives” around who seemed to live in the area, but no evidence of European occupation.

The British saw no fences, no buildings, no churches and no farms. It may have been easy for them to believe that no one owned the land. They did not recognise the complex and ancient land management practices which are an integral part of the society of many Aboriginal nations.

These two Latin words “terra”, which means “land”, and “nullius”, which means “of nobody”, were used by the British to describe what they saw as an empty land, lands which no one occupied and which, they wrongly assumed, belonged to no one. Today many people feel that this view of a vacant land was wrong. The 1992 Mabo decision of the High Court overturned in law the concept of “terra nullius”.

Captain Watkin Tench arrived with the First Fleet in 1788, the year that the British began to “colonise” this vast land. He kept a journal describing his four years here. This quote taken from his journal entitled *Sydney's First Years*, relates the British side of the story.



*To cultivation of the ground they are utter strangers, and wholly depend for food on the few fruits they gather; the roots they dig up in the swamps; and the fish they pick along the shore, or contrive to strike from their canoes with spears.*

The absence of recognised church buildings was, for the British, further evidence of the lack of occupation. No churches surely meant no religion. The denial of Aboriginal spirituality was another justification for taking Aboriginal land.

According to British law, it was possible for the British to claim the land as their own, and impose their own laws on it, just as they had done a century before in America. No one, on that occasion, they thought, except a few American native Indians, had worried about that decision.

The Aboriginal peoples' version of events is quite different. The British invaders did not understand, or even attempt to understand, how the land was already being used. The British did not know that, for Aboriginal people, land is sacred, and is the basis for all society. The British did not know that, in Aboriginal culture, the people themselves belong to the land. They did not know, or care, that land, in Aboriginal cultures, is not something that could be bought, sold, or exchanged.

In traditional Aboriginal nations, virtually all aspects of social living were and are linked with spirituality or religion. Spirituality was, and for many, continues to be a powerful element in the maintenance of law and order in Aboriginal nations.

In the 18th and 19th centuries, thousands of European people invaded Aboriginal lands, completely ignoring Aboriginal law. It was the breaking of this law, and conflict over how the land should be used, that led to armed conflicts between Aboriginal and European people. Another major enemy to the Aboriginal people was imported European disease, against which they had no resistance.

The invasion of Aboriginal lands spread north, west and south of Eora lands around Sydney, as pastoralists captured more and more land for sheep and cattle farming. Fierce Aboriginal resistance resulted in the deaths of hundreds of European colonists. The “one hundred years war” in New South Wales resulted in the deaths of tens of thousands of Aboriginal people through starvation, disease and murder. Aboriginal people lost access to their sacred areas, and to the food and resources they relied on.

For decades many non-Aboriginal Australians gave little or no thought to what happened to Aboriginal people when the lands they had lived on were occupied. This was not always because they didn't care. It was more often because they didn't know. The European invaders came from a culture which accepted that “might was right”, and that indigenous people were culturally inferior. Consequently, they thought along different lines than the Aboriginal people.

In all things we need to know and understand both sides of the story. Australia's history must always be looked at through the eyes of the Aboriginal people, as well as through the eyes of the people who have come to live here since 1788. This has not always happened.

#### References for further student research

##### Internet sites

###### **ATSIC: Issues**

[http://www.atsic.gov.au/default\\_ns.asp](http://www.atsic.gov.au/default_ns.asp)

Provides information on Land Rights and Native Title.

###### **Council for Aboriginal Reconciliation**

<http://www.austlii.edu.au/au/orgs/car/index.htm>

Outlines the aims of this organisation and its activities.

###### **National Reconciliation Week**

<http://www.acn.net.au/articles/1998/05/recon.htm>

Simple descriptions of two events in the relations between Indigenous and non-indigenous Australians: the 1967 referendum; and 1992; the date the High Court of Australia handed down its Mabo judgment.



# 17. Jubilee 2000

## **Outcome CUS3.3**

**Describes different cultural influences and their contribution to Australian identities.**

*Subject matter:*

*Traditions, belief systems and practices of Australians, including celebrations.*

***The jubilee year became the year of the Lord's special favour, a Year of Restoration***

The year 2000 will go down in history as being a year of major accomplishments and events in Australia. The celebration of a new millennium and the Olympics in Sydney are two well-known events. The year 2000 was also known as the Great Christian Jubilee.

Jubilees are generally understood as special or significant anniversaries in the lives of people, associations, clubs, states or nations. These celebrations provide people with the opportunity to share their thoughts, dreams and ideals, and to celebrate the past, the present and the future.

The Christian celebration of Jubilee comes from a Hebrew tradition. There were two types of jubilees celebrated by the Hebrew people. The first occurred every seven years, when the people of Israel were expected to honour the Lord who had given them the land by not cultivating the land for that year. It was a sabbatical year of complete rest for the land, a year dedicated to the Lord.

The word “sabbatical” comes from the word “Sabbath”, meaning “rest”. This was the Jewish day of rest, when work of any kind was forbidden. This was to acknowledge their God, Yahweh, who rested after the creation. Hebrew Bible (Old Testament): Genesis: Chapter 2, Verses 2–3)

The second celebration of Jubilee occurred at the completion of seven of the sabbatical years (after 49 years). A trumpet blown throughout the land would herald in the jubilee year. (The word *Jubilee* comes from the Hebrew word “jobel”, which means a ram's horn, used as a trumpet.) In this 50th year, the customs of the sabbatical year were broadened to incorporate a number of key characteristics:

1. land was left fallow and uncultivated
2. debts were to be forgiven
3. freedom was proclaimed for those in slavery
4. property was returned to its original owners
5. people were able to return to the land they had lost
6. justice for all was established.

Each of these characteristics contains a common concern for the poor and the oppressed. The jubilee year became the year of the Lord's special



*Catholic students and teachers at Stadium Australia.*

*(Courtesy of the Catholic Education Office, Sydney)*

favour, a Year of Restoration when people were free and no one was indebted to anyone. Hebrew Bible (Old Testament): Leviticus: Chapter 25).

At the beginning of his ministry Jesus read from the scroll of Isaiah in the synagogue before announcing that he had come as the fulfilment of jubilee. Many Christians believe that Jesus' life showed what jubilee was like.

Jubilee 2000 was a great celebration of the anniversary of his birth approximately 2,000 years ago. It was also a great opportunity for all Roman Catholics to celebrate their faith and rekindle their active service to God and all people. In true jubilee spirit, it was a time of forgiving past mistakes and letting go of all debts.

Pope John Paul II, together with many other Christian church leaders, and public figures such as Bob Geldof, supported the ideal of cancelling the debt of third world countries in order to improve the daily lives of their people.

The Australian government supported this idea. According to the *Sydney Morning Herald*, Australia proposed to waive the \$18 million owed to it by the third world nations of Ethiopia and Nicaragua.

Stadium Australia, Homebush came to life on 17 March 2000, with over 80,000 students and teachers from Sydney Catholic schools and Catholic students in government schools arriving by bus and train to unite in singing praises to God for the year of Great Christian Jubilee.

The message of the day was to be compassionate, be together and to hope for the future. The Catholic Church in Australia had previously made a Statement of Repentance. An apology was made to the Aboriginal people for past injustices, and for the "lack of charity towards other Christian traditions and other faiths". Over the last ten years other faith communities have become involved in reconciliation with indigenous people. Many have offered apologies to the indigenous community.

Jubilee 2000, and all jubilees, can be times of new life, growth, tolerance, understanding and restoration of the world, a time for reconnecting with family, friends, other faiths and cultures.

#### References for further student research

##### Internet sites

##### *Jubilee Australia*

<http://www.jubilee2000.org.au/>

An explanation of the goals of Jubilee Australia in cancelling the debt in developing countries.



# 18. Muslim traders in Australia

## **Outcome ENS3.6**

**Explains how various beliefs and practices influence the ways in which people interact with, change and value their environment.**

*Subject matter:*

*Patterns of human involvement and use of environments.*

***Indonesia has the largest Muslim population of all the countries of the world***

According to geographers and historians, the culture of the people living in parts of the Northern Territory of Australia was influenced slightly by early Muslim traders. It's an interesting and little-known story.

The first part of the story is about the spread of the religion of Islam. Followers of Islam are known as Muslims. Their religion is based on the teachings of the Qur'an through Mohammed, who lived in Arabia (571–632 CE). The teaching of the Qur'an is seen by Muslims as an advancement on the ideas of Jesus Christ and the Old Testament prophets. The ideas of Islam appealed to a majority of Arabs in those days because it taught that all people were equal in the eyes of Allah (God).

The early Arabs were known as great explorers, adventurers and merchant traders. During their travels they sought to share their new religious beliefs. For example, the principles of Islam became widely accepted throughout most islands that make up the present day country of Indonesia. In fact, Indonesia has the largest Muslim population of all the countries of the world.

It is thought that Muslim merchants were active in West Java (part of present day Indonesia) as long as a thousand years ago. They were interested in the valuable spices that grew abundantly in the Spice Island chain, approximately 1,600 kilometres (1,000 nautical miles) northwest of the present site of Darwin. Another name for this Indonesian island chain is the Moluccas or Maluku.

As the source of cloves, nutmeg and other then exotic essences, the Spice Islands (the Moluccas), had been important to traders for centuries. Cloves and nutmeg were highly valued as food preservatives, and wealthy women used to keep spices in lockets around their necks.

Chinese, Indian and Arab traders sought out these riches long before the European powers came to the Moluccas. The Arab connection, in particular, meant that the Muslim influence was very strong. Individual sultans amassed great wealth and came to control the precious trade.

The second part of the story is about some of the cultural development of pre-colonial Australia. Think about those early Muslim traders (the Macassans from Indonesia) and their interest in adventure and wealth.



The Macassans were Indonesians from the trading centre of Macassar in the Spice Island chain. Macassan trade links were established with Europe and Singapore before being established with Australia. The possibilities of finding more riches must have intrigued the Macassans. Eventually their travels did take them further south and east through the waters we know as the Timor Sea.

These people used to come in boats called “praus”. Each year fleets of praus would sail down to collect a small animal called “trepan” (or sea cucumber). The Macassans including the Bugis (Muslims) and the Turidjene (Water people) called the north of Australia “Marege”, a word they also used for the Aboriginal people.

The visiting traders and fishermen collected trepan, which they dried and then sold as a delicacy. There is evidence that the visitors made some contact with Aboriginal people in the area. On Groote Eylandt and in Arnhem Land the following evidence can still be found today:

- fragments of glass and metal at the sites where the sea cucumbers were processed
- the presence of unique trees, called tamarind trees, which were introduced by the visiting fishermen
- Aboriginal artworks and ceremonies that record the visits
- the inclusion of a number of foreign words in the languages of some north coast Aboriginal people, such as “balanda” meaning white man, “bunggawa” meaning the boss man, “java” meaning knife and “rupia” meaning money.

The trepan industry began sometime between 1650 and 1750, and lasted until 1906, when the South Australian Government ceased to issue licences to the Macassans. The fisherman typically came down during the monsoon period each year and returned to Macassar on the trade wind.

The Macassans kept their own Muslim religious ceremonies when they came to northern Australia. Before returning to Macassar they would hold a farewell ceremony, when there would be singing and dancing, fireworks and the playing of music. Both Aborigines and Macassans would join in the celebrations before the Macassans returned home.

Today in some parts of Arnhem Land a ceremonial “Mamarika” flag is used for departures. “Mamarika” was the south east wind which would blow the Macassan praus back to Macassar.



#### References for further student research

##### Internet sites

###### **The spice direct**

<http://www.spicedirect.co.uk/herbspice.htm>

An A to Z listing of herbs and spices with: history; plant description; and uses since spice trading times.

###### **The Spice Islands**

<http://www.iol.ie/~spice/Indones.htm>

Describes the importance of spices and the traders who searched for them in the past.

###### **Spice trade**

[http://www.knet.co.za/nutmeg/spice\\_trade.htm](http://www.knet.co.za/nutmeg/spice_trade.htm)

Simply presented facts about spice use and trade.





# 19. Women's and immigrants' rights: Caroline Chisholm

## **Outcome CCS3.1**

**Explains the significance of particular people, groups, places, actions and events in the past in developing Australian identities and heritage.**

*Subject matter:*

*Australian human rights issues, past and present.*

***Two obstacles against her were that she was a woman, and that she was a Roman Catholic***

Caroline Chisholm is best remembered for her work with young female immigrants to Australia. During the 1840s she championed a number of projects that assisted thousands of disadvantaged young women.

Even as a young person in England, Caroline was involved in helping others, as part of her Christian evangelical faith. She and her mother used to cook and deliver food to lonely and aged people. She was attractive, with intense blue eyes and flaming red hair. Caroline was so busy with the problems of others that she didn't want to rush into marriage, even after she met her husband-to-be, Archibald Chisholm, an officer in the East India Company.

Caroline agreed to marry Lieutenant Chisholm, provided he allowed her to continue her work. He kept his side of the bargain, and worked beside her for many years. She in turn converted to her husband's Roman Catholic faith.

The Chisholms and their three sons arrived in Sydney in 1838. By 1841 the family had settled in Windsor, west of Sydney. Then Archibald was recalled to duty overseas. Caroline and the children stayed in New South Wales.

Soon after her arrival in Sydney, Caroline became concerned about the plight of immigrant girls who could not find work, and whom so often became caught up in prostitution and drunkenness. Sometimes, these girls even suicided in their despair. Caroline met immigrant ships and took girls to her own home.

She pleaded with officials to help with this problem, but they would not listen. Two obstacles against her were that she was a woman, and that she was a Roman Catholic. Anti-Catholic feeling was quite strong at the time in New South Wales.

Caroline Chisholm expressed her commitment on Easter Sunday 1841 by saying, “I made an offering of my talents to the God who gave them. I needed to wholly devote myself to the work I had at hand.”

Driven by her commitment, she took action. She decided to form a ladies’ committee and set up a home for immigrant girls. She convinced Governor Gipps to give her a building to use for this purpose.

When the government failed to take notice of her petition to set up a government-run employment office, she took more action. She set up an office herself to deal with the problem. Between 1840 and 1842 she was able to place nearly a thousand women and children in jobs, allowing them to survive at a time when there were no welfare benefits.

Caroline was inspired and sustained by her Christian faith through a variety of other projects during the 1840s. She worked to improve shipboard conditions for immigrants and founded a day school to keep the children of immigrants off the streets. She worked for family reunions and, in another major achievement, published a report on female immigration.

In 1846 she returned to England, where she helped provide people with information about Australia, so encouraging immigration to our country. She also campaigned hard to lower the costs of postage to Australia, and introduced the colonial money order (a safe way of sending money to friends or relatives in Australia). A ship was even named after her.

By the 1850s conditions had changed. People were anxious to come to Australia because of the gold rushes in New South Wales and Victoria. Caroline also returned to Australia in 1854. She toured the goldfields in Victoria and saw the need for shelters to be built along the routes to the diggings. She worked hard to see that this was done.

All this work for others meant that Caroline and her family had little money of their own. In 1857 an accident led to her becoming bedridden. In 1866 the Chisholms returned to England, where the British Government granted her an annual pension. Her death in 1877 went unnoticed in Australia. However some decades later, her achievements were recognised. Until recently her likeness appeared on the five dollar note.

She was truly a person who could be considered to be free from selfishness, and who was inspired and sustained by her Christian faith.

#### References for further student research

##### Internet sites

###### **Biographies: Caroline Chisholm**

<http://www.curriculum.edu.au/democracy/teaching/primary/chisholm.htm>

A simple biography of Caroline Chisholm.

###### **Caroline Chisholm**


<http://www.abc.net.au/btn/australians/chisholm.htm>

An outline of her life and work.

##### Other resources

FLYNN, Randal. *Caroline Chisholm the emigrant’s friend*, Macmillan, 1991.

*Stories of democracy*. [computer software]. Curriculum Corp., 1998.



## 20. Crime, punishment and redemption: Samuel Marsden

### **Outcome CCS3.1**

**Explains the significance of particular people, groups, places, actions and events in the past in developing Australian identities and heritage.**

*Subject matter:*

*Australian human rights issues, past and present.*

***Chaplain, magistrate, farmer and missionary, he has been condemned by some and commended by others***

Samuel Marsden was born in Yorkshire, England in June 1765, the son of a blacksmith. Marsden wished to devote his life to the Christian ministry. He believed that he would be able to spread the message of Christianity, bringing “good tidings” to all sinners (those who had done wrong). When offered an Anglican chaplaincy in NSW, he decided that this would give him the opportunity to spread the Christian message in a penal colony populated by many who needed salvation (to be freed from life punishment for wrong doing).

As well as being an Anglican chaplain in NSW between 1794 and 1836, he was appointed a magistrate in the Parramatta district by Governor Hunter in 1795. It was during his time as a magistrate that the Reverend Samuel Marsden became known by his peers as the “flogging parson”, and many of the historical accounts portray him in this way. Historical accounts say that he dispensed punishments that were considered harsh, severe and inhumane by today’s standards.

It is said that his “passionate detestation of sin” and his wish to reclaim the souls of the convicts resulted in his punishing many convicts who were brought before his court, by having them flogged for minor crimes. Although some groups opposed corporal punishment (flogging), it was a common form of punishment early in the nineteenth century. Marsden’s desire to punish sinners severely was aimed at being a deterrent from further crime.

The Reverend Samuel Marsden stressed the benefits of an individual’s own efforts and energetic work habits. He laboured tirelessly, not only at delivering his sermons, but also in trying to encourage convicts to work hard and take personal responsibility for their behaviour (that is their crimes).

Over a period of years he was granted, and also bought, a considerable amount of land. He and his convict labourers worked hard to raise sheep which produced quality wool. His farms brought financial security for

his large family and a degree of social acceptability, that he probably could not have achieved in England. It also funded the ministries he initiated.

He worked to improve the conditions of women convicts, and also sought to establish orphanages, schools and churches for free settlers. St John's in Parramatta was one of these churches. Mrs Elizabeth Fry, a Quaker, was impressed by his achievements in improving the conditions of female convicts on the transport ships and in the colony.

Having achieved limited success in converting the convicts, Marsden tried to "civilise and convert" Aboriginal people. However, he could not come to terms with Aboriginal ideas of community ownership of property, ideas that contrasted sharply with his own value system.

His failure to "convert" Indigenous Australians prompted seven voyages to New Zealand between 1814 and 1837. In northern New Zealand's Bay of Islands he established a Maori mission. This mission later paved the way for British settlement and government after his death in 1838.

The Reverend Samuel Marsden's efforts to "civilise and convert" convicts and indigenous people were based on his single-mindedness, the principles of the Church of England and the economic beliefs of British colonialism. His methods were more highly regarded by his English peers than by people living in the colony of NSW. His opponents amongst the colonists saw a wealthy landowner who mistreated convicts, was a cruel magistrate, distrusted emancipists and put himself first.

The Reverend Marsden the chaplain, magistrate, farmer and missionary has been condemned by some and commended by others. He was preoccupied with establishing self-sufficient ministries in a colony with very slender means. Despite the controversy, he believed in Australia's future as a hardworking Christian nation, with wealth to share.



#### References for further student research

##### Internet sites

###### **Western Region of Sydney**

[http://www.anglicanmediasydney.asn.au/reg/West\\_History.html](http://www.anglicanmediasydney.asn.au/reg/West_History.html)

A simple biography of Samuel Marsden.

###### **Female Orphan School**

<http://www.nepean.uws.edu.au/uws/campuses/parramatta/reconstruction/female.html>

A photograph and brief description of the orphanage whose construction was supervised by Samuel Marsden.

##### Other resources

*The Australian Dictionary of Evangelical Biography*. Evangelical History Association, Sydney, 1994. [Obtainable from Moore Theological College Bookshop, 1 King Street, Newtown NSW, Fax 9577 9999]

YARWOOD, A.T. *Samuel Marsden: the great survivor*. Melbourne University Press, 1996.



# 21. The dead centre of town

## **Outcome ENS3.6**

**Explains how various beliefs and practices influence the ways in which people interact with, change and value their environment.**

*Subject matter:*

*Effects of human and natural changes on environments, different perspectives about the maintenance and improvement of environments.*

*Here there are over  
a million graves,  
belonging to people  
from all religions*

Although cemeteries are an essential in any town, why is it that they are often located on a hill? Did people believe it would bring them nearer to God, or was it really to protect the town's water supply? And why can't we just scatter someone's ashes wherever we like? Do people of all religions bury or cremate their dead? What happens when cemeteries are full?

Governments must make laws that determine how our land can be used as we endeavour to become more environmentally aware. So how are we solving these problems?

Rules and laws that apply to the disposal of bodies have been around for thousands of years. In ancient Rome there was a law that no one could bury or burn a body in the city. This law may have served to help keep the city free of disease, stop fires spreading, and keep the city a more pleasant place in which to live.

A drive through rural Australia would probably show that most cemeteries are on the outskirts of towns. This was for reasons of hygiene and health, keeping bodies away from the living, and away from the water and food sources. Probably, because cemeteries have traditionally been seen as places of the dead, people have generally been reluctant to build homes too close to them. In some early Australian settlements, the cemetery was placed next to the parish church.

In some places, because towns have grown, the cemeteries are now surrounded by development. This is certainly the case in Sydney. Both the Sydney Town Hall and Central Railway Station are built on the sites of former cemeteries.

One of the biggest and oldest cemeteries is Rookwood Necropolis (city of the dead) in Sydney, opened in 1867. It was the fifth public burial site, and the oldest remaining, as the earlier ones have now been built over. Here there are over a million graves, belonging to people from all religions.

Originally, this site was on the outskirts of Sydney, on the rail line so that people could get to it. As nothing lasts forever, the names and other



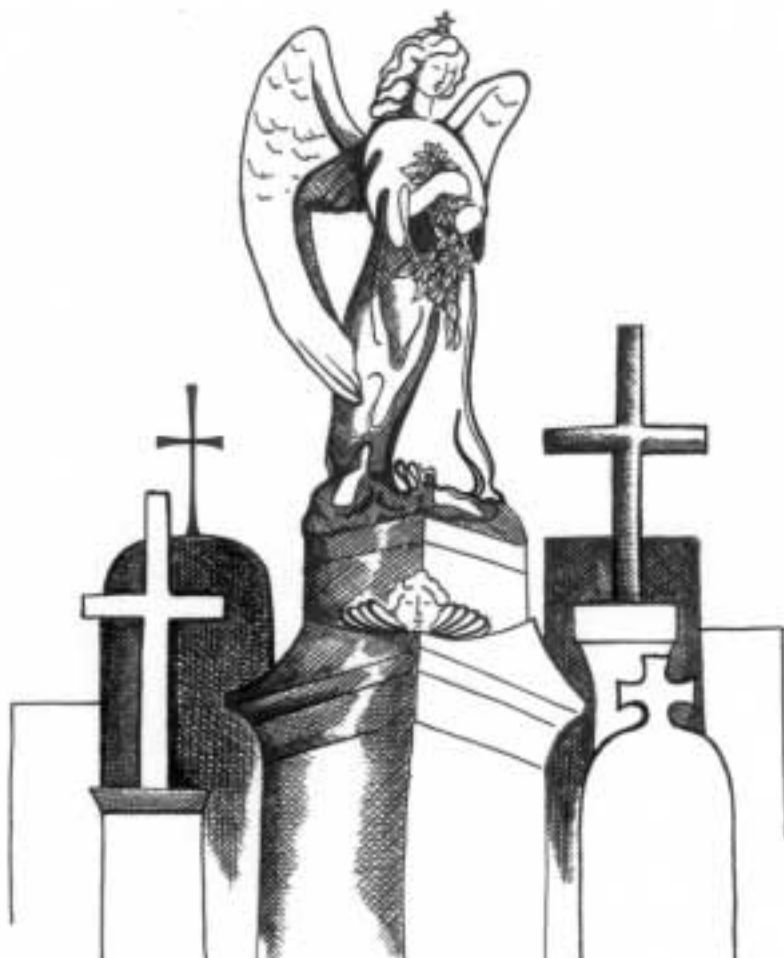
information on all tombstones have been recorded, so that this part of our history will be retained. Some prominent Australians are buried here, including David Jones, from the shopping empire, and William Arnott of biscuit fame.

Cremation is a feature of the Hindu religion. The cremation ceremony is intended to dissolve the material bond between the Atman (the soul) and the physical body. Hindus believe cremation allows the Atman to have a smooth transition to the astral world, upon the death of the physical body. This ceremony also provides a form of psychological healing to the mourners of the departed soul. Buddhists also cremate their dead.

In 1925 the first crematorium was opened at Rookwood, changing the way Australians conducted funerals and disposed of their dead. The Hindu significance of the cremation would not apply to people of the Christian religion. In the 1990s, 70% of funerals in Sydney were cremations.

Some of our older cemeteries have actually been relocated to allow for progress. For example, the original cemetery at Old Adaminaby is now under water because of the Snowy Mountains Scheme. Tombstones were moved so that mourners still had a place to go. However many feel that we should not disturb the graves of loved ones.

In years to come we may have to come up with alternatives, as we strive to make sound environmental use of our land.



#### References for further student research

##### Internet sites

**Waverley Cemetery home page**  
<http://www.waverley.nsw.gov.au/cemetery/>  
Information about the history and organisation of Waverley Cemetery.

##### Other resources

*Sites and Scenes*, CD-ROM, DET publication, 2000, Rockwood Necropolis section.



## 22. John Dunmore Lang: Committed social reformer

### **Outcome CCS3.1**

**Explains the significance of particular people, groups, places, actions and events in the past in developing Australian identities and heritage.**

*Subject matter:*

*Key figures and events that have influenced Australian democracy.*

*...he had developed an extremely strong faith, so was not threatened by other people or their opinions*

The Reverend John Dunmore Lang (1799–1878) arrived in Sydney in 1823, a robust (strong and healthy), young Presbyterian clergyman from Scotland. He stood over 183 cm tall, was full of energy and keen to take a leading part in the life of New South Wales.

He had been brought up in a home strongly committed to Christ and the principles of Christianity, and had known from an early age that he wanted to be a Presbyterian minister. He also inherited his father's sense of humour.

By the time of his arrival in Australia, he had developed an extremely strong faith, so was not threatened by other people or their opinions. Consequently, he had a habit of saying exactly what he thought about people, especially people in power. Although he became known for his quarrelsome nature, most of the time he was fighting for a great principle, or he believed God was calling him to take up a cause.

At times he made enemies, when he campaigned against vice (evil or immoral conduct), spoke out for the rights of the disadvantaged or befriended the needy. He was gaoled twice for criminal libel (publishing an unjustified statement damaging to a person's reputation), and once for debt.

Throughout his long and eventful career as a clergyman and politician, he played a leading role in a number of key social and moral issues, including education, self-government, increased immigration, equal rights for all, a stronger Presbyterian church and abolition of the transportation of convicts. He was always motivated by his belief that Australia should be a nation under God.

Education was a cause for which Lang worked hard. He believed that the only religious text to be used in any school should be the Bible, and that schools should cater for all, no matter what their denomination. He encouraged communities to start schools.

After his death in 1878, work went ahead on his dream to establish free and compulsory education. In 1880, the *Public Instruction Act* came into existence. Attendance at school became compulsory for most children between the ages of six and fourteen years.

Unlike many colonists of his time Lang admired Aboriginal people, and firmly believed that they were equal as human beings to Europeans. He worked throughout his career to defend Aboriginal customs, arguing that differences in cultures did not mean that Aboriginal people were inferior to non-Aboriginal people.

He wrote that the only effective missionaries to the Aboriginal people would be those who hunted, sang and lived with them. Lang sponsored Aboriginal missions.

In 1838, the Reverend John Dunmore Lang pointed out three national sins and called for repentance: atrocities against Aboriginal peoples, mistreatment of convicts and other poor people, and breaking the Sabbath (working on Sundays).

The Reverend John Dunmore Lang also believed that only a large injection of honest, God fearing hardworking settlers could raise the moral tone of Australian society. Consequently, he made many trips to Scotland and England to encourage emigration. Over 4,000 people answered his call and immigrated to Australia. Many of these people in turn influenced 19th century Australian society and religious values.

His views on government were based on the Bible and the American system of government. Although strongly opposed to Roman Catholicism, he always argued that Roman Catholics should have equal rights.

Some of his positive characteristics included his love of family, and his capacity for developing friendships with people from all levels of society. Henry Parkes "The Father of Federation" was one of his close friends. He moulded public opinion through many sermons and lectures, three hundred books and pamphlets, thousands of newspaper articles and legislative activity (making laws).

During his over 50 years of involvement in Australian social and moral issues, Lang's work impacted upon people from all walks of life. Thousands mourned his death in 1878. His funeral procession was watched by 70,000 people and stretched a kilometre and a half in length.

The procession was led by 500 Chinese people, in appreciation of his support in helping to abolish the poll tax, (a levy of ten pounds on each Chinese person who entered Australia).

Lang was personally generous and did not turn anyone away who was in need. His sense of fairness and concern for the disadvantaged as well as his energetic dedication to his calling by his God, began in his parents' home. This dedication prepared him to make a significant contribution to Australia.

## References for further student research

### Internet sites

**J. D. Lang bicentenary 1999: main**  
<http://www.uq.edu.au/~cgemmmcol/Lang/index.html>

A timeline of his life and achievements and a description of his contribution to Australian education.

**National Trust property guide "Dunmore House"**

<http://www.nationaltrust.com.au/dunmore.asp>

Contains information about the Lang family home in the Hunter Valley, and also a simple biography of John Dunmore Lang.

**S.M.S.A. History**

<http://www2.nextcentury.com.au/sydneymsa/smsahist.htm>

Lang's role in the establishing the *School of Arts and Mechanics Institutes* for adult education for the working classes.

### Other resources

*Stories of democracy*. [computer software]. Curriculum Corp., 1998.

GILCHRIST, A. In search of John Dunmore Lang. *The Victorian Historical Magazine*. Vol XXIII No.4, Feb., 1951.

GILCHRIST, A & Powell, G, eds. *John Dunmore Lang: Australia's pioneer republican. His life and times chiefly in his own words*. Warrington Victoria New Melbourne Press, 1999.

*The Australian Dictionary of Evangelical Biography*. Evangelical History Association, Sydney, 1994. [Obtainable from Moore Theological College Bookshop, 1 King Street, Newtown NSW, Fax 9577 9999]



## 23. "I have a dream . . .": Martin Luther King

### **Outcome CCS3.2**

**Explains the development of the principles of Australian democracy.**

*Subject matter:*

*Key figures and events that have influenced the development of democracy worldwide.*

***Many of those who fought for equality and desegregation also held this belief that all were equal in the eyes of God***

"I have a dream..." Such famous words. Have you heard them before? They were spoken by the Reverend Dr Martin Luther King, a man who did a huge amount to help change the segregation laws in America in the 1950s and 1960s. Although King was an American civil rights activist, (a spokesperson for political and social freedom and equality), his ideas greatly influenced Australians seeking equal rights for Aboriginal Australians.

Segregation laws meant that many white American and African American people were not allowed to mix in certain public places. African Americans were generally not considered equal to white people. This was especially true in the southern states of America where slavery had existed up until 1865.

In some states, everywhere that African Americans went, there was a law that meant they did not share equal rights with other Americans. The law stated that African American people and other American people should be "separate but equal".

There were also segregation laws in place in some states that meant that many African Americans were barred from, or had limited access to, such facilities as restaurants, theatres, libraries, amusement parks and churches. In many places, they could not share the same seats on buses, the same waiting rooms in doctors' surgeries, walk into the same shops, or attend the same schools.

Reverend Dr Martin Luther King, the son of a Baptist pastor, also grew up to preach in the church and work in the community. He believed that the church should do more to help in the fight for improving the lives of African Americans, and that all were equal in the eyes of God. Many of those who fought for equality and desegregation also held this belief.

The education system existing in America from the late 1800s was an improvement on the time in the earlier 1800s, when very few African Americans were taught to read or write.





*The Reverend Martin Luther King delivering his "I have a dream..." speech.*

*(Courtesy of the Australian picture library)*

Separate schools for whites and for "coloured" were common after the American Civil War (1861–65). In 1896 the United States Supreme Court decided that the segregation of schools was constitutional, if facilities were "separate but equal". School facilities were seldom equal.

Segregation was a way of life in many parts of America, especially in the southern states. Between 1900 and 1950 protests were organised, including pickets and boycotts, in an endeavour to desegregate transport, schools and other public facilities.

The National Association for the Advancement of Coloured People (NAACP) was established in the early 1900s. Its aim was to fight against racism and segregation. This body supported education, equal opportunity and complete political freedom for all African Americans, promoting equal protection for all under the Constitution.

The Reverend Dr Martin Luther King, together with many other Americans, also joined the fight to have the segregation laws changed. King was influenced by other African American leaders including Roy Wilkins, Whitney Young, Phillip Randolph and James Farmer.

Many of the civil rights activists shared King's strong belief in God, and the belief that all are equal in God's eyes. They strove to make America a country where all people would be treated as equals, no matter what their race. However, other church people through self-interest and biased interpretations of the Bible, supported segregation.

The Reverend Dr Martin Luther King was a leader, but only one of many persons involved in the Civil Rights Movement. It was the African Americans of the churches of the southern states, where young people in particular gave and organised support for King. Their action turned protest into a movement.



***The Australian  
Freedom Ride  
became a major  
turning point in  
Aboriginal and  
non-Aboriginal  
relations***

Many authors on the civil rights movement have mistakenly underplayed the religious motivation that underpinned the movement, preferring to express more humanistic views related to equality.

In 1954, segregation was declared illegal by the Supreme Court of the United States, when it ruled that “separate facilities are inherently unequal”. Segregation was therefore unconstitutional, and could no longer be used in public schools. Although no time line was set for desegregation to take place, in some areas, particularly in the south, there was a deliberate slowness to change.

In 1957, there was a confrontation in Little Rock, Arkansas with the federal government, over the right of nine African American students to attend the high school of their choice. It ended with paratroopers escorting the students to school, and patrolling the halls until the end of the school year in May 1958.

In 1959, when the school reopened, it became an integrated school without further incident.

In 1961 groups of black and white people began to ride buses through the southern United States to challenge segregation. These bus rides known as Freedom Rides, became the inspiration for the 1965 Freedom Ride in Australia. In both countries television played an important role in publicising the movement for human rights.

The Australian Freedom Ride became a major turning point in Aboriginal and non-Aboriginal relations. Although only 30 students were involved, and their tour lasted less than three weeks, student demonstration in some NSW country towns became front page news nationwide. (Refer to the photograph opposite showing people protesting segregation in the use of public swimming pools.)

The news stories exposed to other Australians the informal colour bar in outback towns that was tolerated by most local and state government authorities, churches and educators. These types of actions led to many other protests, some peaceful and others not.

The Reverend Dr Martin Luther King’s famous speech, “ I have a dream of a time — when the evils of prejudice and segregation will vanish...”, in August 1963 was addressed to over 250,000 protesters in Washington DC. In December 1964, The Reverend Dr Martin Luther King received the Nobel Peace Prize.

Martin Luther King was motivated by religion and the non-violent approach of Gandhi, and was prepared to sacrifice his life for his religious beliefs. He continued to work for the equal rights of all. King was assassinated on April 4, 1968, while seeking to assist a garbage workers’ strike.

“We cannot be truly Christian people so long as we flout the central teachings of Jesus, brotherly love and the Golden Rule.”

Martin Luther King



*Charles Perkins with Aboriginal boys in Moree Baths during the 1965 Australian Freedom Ride. (Courtesy of News Ltd PhotoLibrary)*



*Burning Freedom Bus during one 1961 American Freedom Ride. (Courtesy of the Australian picture library)*

## References for further student research

### Internet sites

#### ***Martin Luther King, Jr: a biographical sketch***

<http://indigo.lib.lsu.edu/lib/chem/display/srs218.html>

The life of Martin Luther King Jr, with information arranged under clear headings.

#### ***Seattle Times: Martin Luther King Jr.***

<http://seattletimes.nwsources.com/mlk/>

Covers the life of King and the civil rights movement and includes a one page timeline summarising highlights.

### Other resources

*An outline of American History*, US Information Agency, 1994, page 299.

*Oxford children's book of famous people*. Oxford University Press, 1994 ISBN 0199101590


*Stories of democracy*. [computer software]. Curriculum Corp., 1998

*Discovering Democracy, Upper Primary Units "People Power"*, pp. 113–131 Carlton Vic. Curriculum Corporation, 1998.

*Discovering Democracy, Primary Video "People Power"* [Information and part of a film on the Freedom Ride for Aborigines 1965]

*Discovering Democracy, Middle Secondary Collection, Australian Readers*, "Letter from Birmingham Jail", pp. 22–24, I have a dream, pp. 36–37 Carlton Vic. Curriculum Corporation, 1998.

*Discovering Democracy, Middle Secondary Units*, "Freedom Ride 1965", p 70, Carlton Vic. Curriculum Corporation, 1998.



## 24. Uniting the workers: W.G. Spence, Eureka and the unions

### **Outcome CCS3.1**

**Explains the significance of particular people, groups, places, actions and events in the past in developing Australian identities and heritage.**

*Subject matter:*

*Key figures, events and issues in the development of Australian democracy.*

***His convictions about people getting a “fair go” can be traced to his Christian faith***

As an eight-year-old boy in the 1850s, William Guthrie Spence (1846–1926) was shocked by the deaths caused by unsafe working conditions and the brutalities he saw on the Victorian goldfields. The government of the day demanded high monthly mining licence fees (as much as two full weeks' wages by today's standards) from struggling miners, and used brutal methods to collect the fees. Many miners who protested were beaten, arrested by police and gaoled.

By 1854, the miners at Ballarat had had enough. After a series of skirmishes with the police and the courts, they formed a mob and burned a local hotel. Then, they burned their mining licences and built a simple fortress, called the Eureka Stockade, to protect themselves. On the third of December the police struck back. They attacked the 200 miners “holed up” in the Eureka Stockade. In a bloody 20-minute battle, approximately 30 miners were killed and over 100 were arrested.

A few miners “struck it rich”, but most lived in crowded “tent city” conditions and “battled”, to earn enough just to stay alive. Many years later Spence said that vivid memories from his goldfield days continued to haunt him. His experiences as a shepherd, butcher boy, shearer and miner also influenced his thinking.

His belief and experiences helped him decide to dedicate his life to helping workers form organisations to fight for better working conditions. He became well known throughout Australia, both as an organiser of sheep shearers and miners. Both of those industries employed thousands of people in the late 1800s.

Religion had a huge impact on Spence. His mother taught him to read from the Bible before he was six. As a young man, he became secretary and Sunday school superintendent for his local Presbyterian church in Creswick. It was through his involvement in the Presbyterian Church

that he learnt organisational and speaking skills that were invaluable in his work as a trade unionist.

Later in his career, Spence changed churches. He joined the Primitive Methodist Church because of, among other things, the local Presbyterian indifference to the plight of miners in 1882.

Throughout his life he continued to be known for his strong beliefs. His convictions about people getting a “fair go” can be traced to his Christian faith. Often, at trade union meetings, he spoke openly of his debt to Jesus, who he believed was the greatest of all social reformers.

A social reformer believes that health, education and working conditions should be improved, and that powerful people should be stopped from being unfair, particularly in their practices of paying low and unjust wages. A social reformer can at times, feel very alone. The support of the Primitive Methodists, and a loving wife, made Spence’s struggle easier.

Although most large land owners (pastoralists) were opposed to workers’ organisations, by 1890 Spence had achieved the “closed shop” (compulsory union membership) in about 85 per cent of the shearing sheds in South Australia, New South Wales and Victoria. The “closed shop” improved conditions and wages for workers, by beginning to standardise pay rates and working hours.

Spence saw a close connection between unionism and Labor politics. He served in the NSW Parliament from 1889 to 1901, and the new Commonwealth Parliament from 1901, until his retirement in 1919.

During his busy and productive career, he also founded the Australian Workers’ Union (AWU), and remained president for 20 years. Australian employees of both the 19th and 20th century benefited from the efforts of this remarkable man.



#### References for further student research

##### Internet sites

###### ***The Australian Workers' Union***

<http://www.awu.net.au/>

A history and timeline of the Australian Workers' Union.

###### ***Life on the goldfields virtual exhibition State Library of Victoria Eureka Stockade***

<http://www.slv.vic.gov.au/slv/exhibitions/goldfields/eureka/eureka.htm>

The story of Eureka and a chronology of events, told through paintings and audio clips.

##### Other resources

NICHOLLS, Gary. et al, *Images of Australian History*. Nelson ITP South Melbourne, 1994, p. 244.

TRILOLO, Rosilie. *The Australian Experience*. Cambridge University Press, 1996, p. 1.

*The Australian Dictionary of Evangelical Biography*. Evangelical History Association, Sydney, 1994.

[Obtainable from Moore Theological College Bookshop, 1 King Street, Newtown NSW, Fax 9577 9999]





# 25. Amazing grace: John Newton

## Outcome CCS3.1

**Explains the significance of particular people, groups, places, actions and events in the past in developing Australian identities and heritage.**

*Subject matter:*

*Key figures and events that have influenced the development of democracy worldwide.*

*John thought about his words and actions during the storm*

“Amazing Grace how sweet the sound that saved a wretch like me”, is the opening line of a well known hymn (song of praise in Christian worship). The story of the man who wrote the hymn is fascinating, but not well known. He was the Reverend John Newton (1725–1807) an Anglican priest from England. He became a minister late in life, after an extremely different kind of life as a younger man.

John Newton began his working life on the sea. He became a non-believer, was flogged as a deserter from the navy, and was brutally treated by a slave dealer. After trying several paths, he ended up as captain of a slave ship. He stole people from their homeland in Africa and took them to England and the Americas. In the middle of one voyage, during a violent storm, he cried out: “Lord have mercy upon us”.

After the storm, John thought about his words and actions during the storm. He later referred to this episode as his great deliverance. He believed that when he called on the love of God to save him physically, and to forgive him, he became a converted (religiously changed) man. His conversion caused him to see the error of his ways. He decided that treating other people cruelly was wrong.

Look again at the line from Newton's hymn: “Amazing Grace: How sweet the sound that saved a wretch like me.” Imagine being on the ship during Newton's voyage through the storm. What does John Newton, the slave trader, see? The line records how he recognises his sin (wrong doings) and the beauty of God's Grace (undeserved favour) that saved him from the consequences of his sin.

Many hymns encourage and help people to understand how God can be a part of the singers' lives. Usually, hymns are based on the life experiences of their writers, as is the hymn “Amazing Grace”.

Newton observed the anniversary of May 10, 1748 as the day of his conversion, and a day of humiliation, in which he acknowledged the authority of God over his life. “Through many dangers, toils and snares,



I have already come; 'Twas grace has brought me safe thus far, and grace will lead me home.” (Source: July–August 1996 issue of *Away Here in Texas*.)

John Newton became minister of the parish of Olney and later rector of St. Mary Woolnoth, London. His preaching was very popular. Many people were attracted to his services because of his strong and obvious faith. In London his services were to influence William Wilberforce, a prominent leader of the anti-slavery movement in the United Kingdom.

The anti-slavery (abolition) movement grew and became very influential in the development of democracy in a number of countries. All democracies now have anti-slavery laws.

The Reverend John Newton also became involved with the evangelical societies that lobbied the English government for the appointment of a chaplain to the then new colony of New South Wales. He dedicated a hymn to the Reverend Richard Johnson, who became the first Australian chaplain, before Johnson departed for New South Wales in 1787. Newton's ideas influenced Christians who were later to work for the cessation of transportation of convicts to Australia.

On December 21, 1807 the Reverend John Newton died in London. He had changed from a non-believer and cruel slave-master into an influential minister in the Church of England. He believed that he was safe in his faith and that God's amazing grace would lead him home.

### The lyrics to Amazing Grace

*Amazing Grace, how sweet the sound,  
that saved a wretch like me.  
I once was lost but now am found,  
was blind, but now, I see.*

*'Twas Grace that taught  
my heart to fear.  
And Grace, my fears relieved.  
How precious did that Grace appear,  
the hour I first believed.*

*Through many dangers, toils and snares,  
I have already come.  
'Twas Grace that brought me safe this far,  
and Grace will lead me home.*

*The Lord has promised good to me.  
His word my hope secures.  
He will my shield and portion be,  
as long as life endures.*

*When we've been here a thousand years,  
bright shining as the sun.  
We've no less days to sing God's praise,  
than when we've first begun.*

*Amazing Grace, how sweet the sound,  
that saved a wretch like me.  
I once was lost but now am found,  
was blind, but now, I see.*

### References for further student research

#### Internet sites

##### **Amazing Grace: The story of John Newton**

<http://home.flash.net/~gaylon/jnewton.htm>

Biographical notes on the Reverend John Newton.

##### **Cowper and Newton museum, Olney**

[www.cowperandnewtonmuseum.org](http://www.cowperandnewtonmuseum.org)

Brief biographical information about William Cowper the 18th century poet, translator, letter writer and friend of the curate John Newton who together wrote the Olney Hymns, including *Amazing Grace*.

##### **The poems of William Cowper**

<http://www.puritansermons.com/poetry/cowpindx.htm>

A collection of poems by the Reverend John Newton and hymns he wrote with William Cowper.



# 26. Christmas: Diverse celebrations

## **Outcome CUS3.3**

**Describes different cultural influences and their contribution to Australian identities.**

*Subject matter:*

*Traditions, belief systems and practices of Australians, including celebrations.*

*The diversity of Christmas traditions in Australia reflects the various beliefs, cultures and traditions*

Why do people celebrate Christmas, if they celebrate it at all, and what are some of the traditions that have grown up around the celebration?

At Christmas, Christians celebrate the historical birth of Jesus Christ (whom they believed to be the son of God) in Bethlehem, a town north of Jerusalem. No one is exactly sure when Jesus Christ was born. This is because of changes in calendars and records. However, in ancient times, December 25th was observed as a pagan (a people or community not following a major religion) holiday. It was called “The feast of Saturn: birthday of the unconquered sun”.

This feast began two weeks of festivities that included feasting, drinking and taking leave from work. The feast of Saturn also incorporated special musical presentations and the exchange of gifts.

It is believed that Christians selected this same time to celebrate the birth of Jesus, not to join in a pagan festival, but to provide it with new meaning. The festivities were adapted to become a celebration of the birth of Jesus.

Some Christians and other community members are concerned that the actual meaning of the Christmas message is becoming overshadowed today. They say that society places too much emphasis on things like buying decorations and expensive gifts, and on having a good time.

To Christians, Christmas remains a time to reflect on the significance of the birth of Jesus, and what this means to their faith. The Christmas celebration for many begins on the Sunday nearest November 30, the feast day of Saint Andrew, one of the twelve apostles of Christ. Advent is a four-week period, during which many Christians prepare spiritually for the celebration of Christmas. This reaches its climax on Christmas Day, when Christians remember the birth of Jesus.

Christians believe Jesus was the Messiah and that his birth was foretold in the Old Testament part of the Bible. The story of the birth of Jesus Christ comes from the New Testament gospels of Matthew and Luke.

The reason for Christians celebrating is their belief that God will bring them into a new relationship with him through the birth, life, death and resurrection of Jesus. The name “Christmas” comes from the Old English “Cristes Maesse”, Christ’s Mass.

Many interesting traditions have grown up around the Christmas season, including Christmas trees, Christmas cards and the elaborate exchange of gifts. For many children in Australia and throughout the world, the role of Saint Nicholas or Santa Claus is significant.

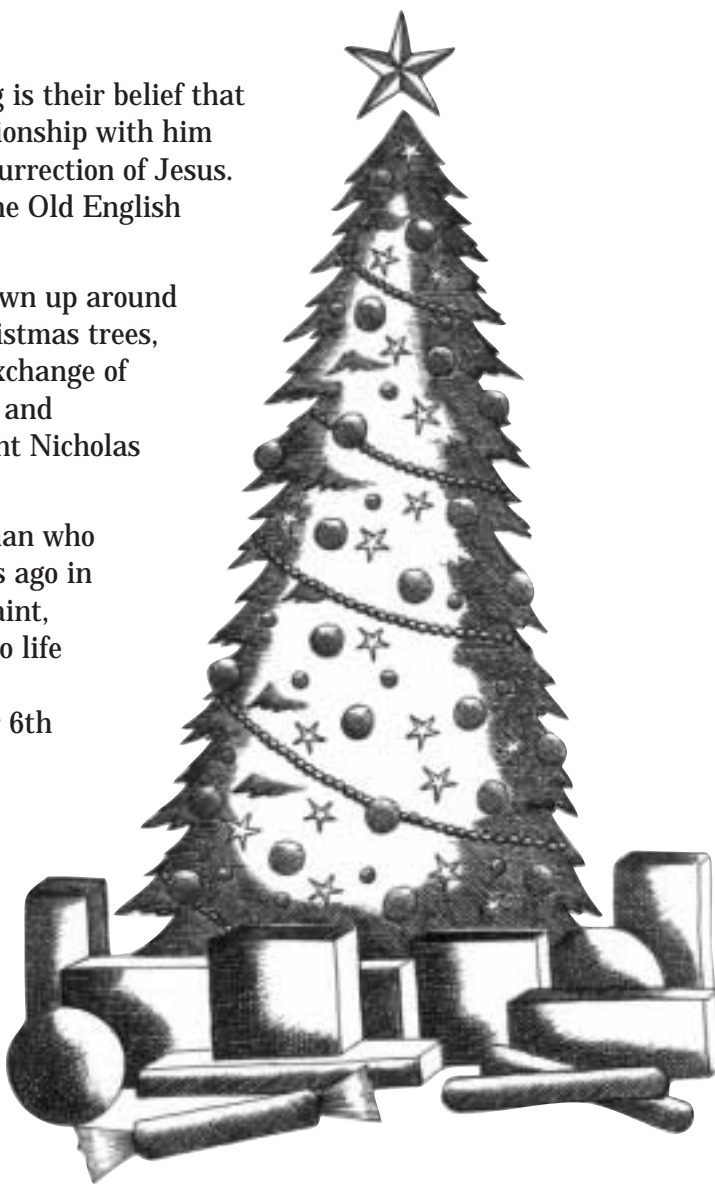
The original Nicholas was a churchman who lived nearly seventeen hundred years ago in the fourth century. He was made a saint, reportedly because he brought back to life two children who had been viciously murdered. As time passed, December 6th (Saint Nicholas’ Day) became a day when secret gifts were given.

Still later, the tradition of secret gift giving was transferred to Christmas Day, with “Saint Nick” as the giver. The Dutch brought him to the American Colonies as “Sante Niklass”, shortened and run together, forming SanteKlas, or Santa Claus as we say it today. Many Christians continue to support giving to others at

Christmas time, as reflected in such initiatives as the Christmas Bowl Appeal, where the cost of a Christmas dinner is donated.

It was not until 1822 that our present day Santa Claus developed. An American minister named Clement C. Moore first described Santa in “A Visit from St. Nicholas”, a poem for his children. In the poem Santa is described complete with fur-trimmed hat and his reindeer-powered sleigh.

The diversity of Christmas traditions in Australia reflects the various beliefs, cultures and traditions of the many cultural groups who live here. Traditions develop, but they can also change over time, as the make-up of the population changes. This is especially true in Australia, where many children do not come from Christian families, and so may do not celebrate the birth of Christ, but still enjoy other traditions that surround Christmas.



#### References for further student research

##### Internet sites

###### *Christmas eternal*

<http://www.geocities.com/alexstevenson.geo/christmas/index.html>

A comprehensive list of Christmas traditions.

###### *Colonial Christmas customs*

<http://www.history.org/Almanack/life/xmas/customs.htm>

Christmas customs practised in colonial America, many of which are shared with Australia.

###### *Noel eternal: Traditions: Christmas customs*

<http://www.noel-eternal.com/en/coutumes.html>

A description of four Christmas traditions.



# 27. Serving with integrity: *Honest Jim* McGowen

## **Outcome CCS3.2**

**Explains the development of the principles of Australian democracy.**

*Subject matter:*

*Key figures, events and issues in the development of Australian democracy.*

***He thought in terms of the Christian gospel that an individual is first converted to Christ, then serves others***

How often do you hear about a politician who is remembered for his honesty and integrity? Whilst many politicians maintain high personal and public standards of behaviour, these are not the ones we read about in the media.

James Sinclair Taylor McGowen was an exception. He was best known as *Honest Jim*, a nickname he earned partly because he was a man who applied his Christian faith to politics.

McGowen was born on a ship, three weeks out from Melbourne in 1855. Because of this, he was English rather than Australian, a fact that he would have preferred to change.

He grew up to become a boilermaker (metal worker). Later he became involved in the union movement and interested in its ideals of supporting the rights of workers. *Honest Jim* began to represent the boilermakers on several government committees concerned with working conditions and social reform. He also became involved in helping those in his local community, because of his Christian beliefs.

McGowen was a big man and liked sport. He was also an award-winning cricketer and helped organise several district competitions. These competitions enabled working-class people to join in what was often a sport only for the rich.

The Reverend Bertie Boyce, McGowen's priest for 38 years, constantly encouraged Jim to be involved in politics, and in so doing to help the poor and oppressed. Jim, a tee-totaller (someone who does not drink alcoholic beverages) worked with Boyce to promote women's suffrage, to start old age pensions and to care for the poor of Redfern.

After years of service in the trade union movement, *Honest Jim* followed the same path of many before and after him, into parliament. In 1891 he



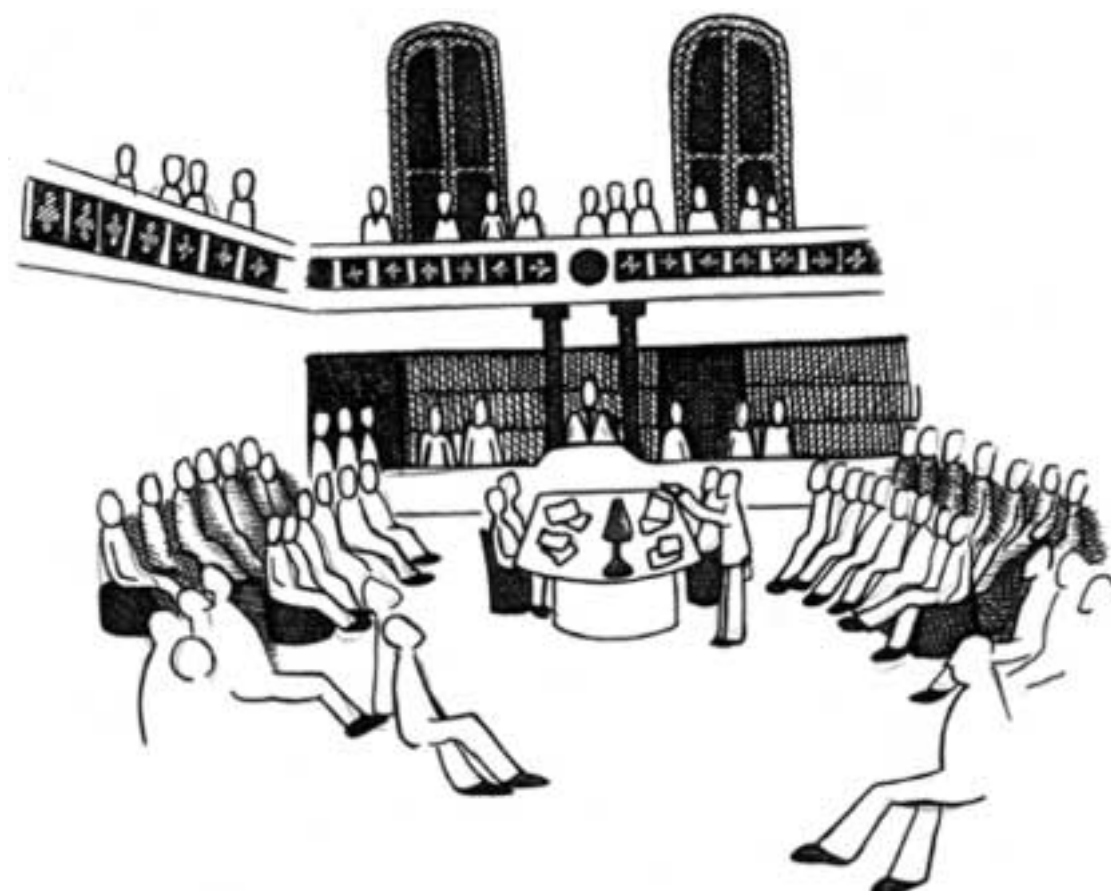
won the seat of Redfern, which he held for 26 years. In 1894 he became leader of the newly formed Labor Party in New South Wales.

His ability to settle differences, and his kindly personality helped to keep the party together. The Labor Party remains one of the two main political parties in Australian parliaments today.

During his time as a Labor Party member he worked towards the ideal of a government that would provide for honest and humane living. He criticised the churches for their slowness in helping to reform society. *Honest Jim* political ideals were founded on biblical teachings. He thought in terms of the Christian gospel that an individual is first converted to Christ, then serves others.

In many speeches *Honest Jim* proclaimed Jesus the Carpenter as his role model. He said that Jesus' teachings were the foundation of his view that government should make society more humane (tender and understanding of the needs of others). McGowen was the first Labor Party Premier of New South Wales, from 1910–13.

Family and children were also high on the agenda for *Honest Jim*. For 44 years he was married to Emily Towner, another devout Christian. Together they raised nine children. During his active political career, he continued to act as Sunday School Superintendent at St Paul's Anglican church in Redfern, until his death in 1922.



#### References for further student research

##### Internet sites


##### **Australian Labor Party: branch site**

<http://www.nswalp.com/>  
A description of the birth of the Labor party in NSW.

##### Other resources

*The Australian Dictionary of Evangelical Biography*. Evangelical History Association, Sydney 1994. [Obtainable from Moore Theological College Bookshop, 1 King Street, Newtown NSW, Fax 9577 9999]





# 28. Big steps towards a better society: William Ullathorne

## **Outcome CCS3.1**

**Explains the significance of particular people, groups, places, actions and events in developing Australian identities and heritage.**

*Subject matter:*

*Australian human rights issues, past and present.*

***On the spot he  
decided to devote  
his life to the  
service of God***

It took a lot of action and representation before the British Government stopped transporting convicts to Australia. William Ullathorne was a Catholic priest who gave evidence in England in 1838 that the transportation system was failing.

As a young man Ullathorne travelled the seas for three and a half years seeking adventure. By chance, he attended a mass (Catholic church service) in a Baltic port, where his life was changed. On the spot he decided to devote his life to the service of God.

He returned to England to complete his education at the English Benedictine School in Downside, England, where John Bede Polding was the principal. Polding, who was to become the first Bishop of the Catholic Church in Australia, encouraged Ullathorne to go to Australia.

When Father Ullathorne arrived in Sydney in 1833, he was appalled at the impact of the convict system, and its corrupting effect on religion and morality. His report on the colony led to the appointment of a bishop and additional priests to serve the then 16,000 Catholics in the colony.

In his opinion, convicts weren't being reformed any better than if they had remained in England. He and others felt that Australia was in danger of becoming over-populated with unreformed criminals.

Unfortunately, some were not so happy about his role in the abolition of transportation. The colony was thriving on the free labour of the convicts. For six months Ullathorne suffered almost daily abuse in the press. Such criticism did not stop his work.

Father Ullathorne feared that most convicts simply continued their criminal ways once out of confinement. His evidence, together with that of others, helped eventually to stop the practice of transportation.

He, like the Reverend John West and other Christian social reformers before him, believed that as a Christian and a citizen, helping to improve



society was part of his total service to God. In 1853, fifteen years after Ullathorne's original testimony, transportation of convicts to the Eastern Colonies finally ceased. It had been a long and difficult campaign.

Father Ullathorne had a deep love of learning. He brought five hundred books with him when he was appointed Vicar-General (a church official who assists the bishop) of the Catholic Church in Australia.

He was also a very intelligent man, who was at first welcomed to Australia, because it was thought he could assist in obtaining government finances to support Catholic school education. He was successful in accomplishing this objective.

The government did provide funds for additional chaplains, teachers and Catholic schools. Later, Ullathorne also travelled back to England twice to raise additional money and to recruit teachers, priests and nuns to improve the conditions of Catholic education in Australia. He worked hard to establish the Catholic religion and education system in Australia.

Catholic education combines belief and service, a combination he saw as fundamental to better society in New South Wales.

Father William Ullathorne worked for the development of the Catholic Church, education and the improvement of the Australian colonies. His intelligence and common sense enabled him to achieve much in the relatively short time he was in Sydney.

#### References for further student research

##### Internet sites

*Catholic Encyclopaedia: William Bernard Ullathorne*

<http://www.newadvent.org/cathen/15121a.htm>

A biography of William Ullathorne.



## 29. Fund-raising bazaar: Jewish women working together

### **Outcome CUS3.3**

**Describes different cultural influences and their contribution to Australian identities.**

*Subject matter:*

*The cultural diversity of Australia.*

*It is amazing what  
so few could  
achieve, working  
together with  
common religious  
beliefs*

A bazaar is a centuries-old term used to describe a marketplace or a fund-raising sale of goods for charity. In the 1870s, fifteen Jewish women decided to set up a bazaar to help raise money for a new synagogue (Jewish place of worship), in Sydney. They decided to call the sale the Hebrew Ladies' Bazaar.

It was felt by Jewish leaders that one large synagogue would better serve the needs of over 2,000 Jewish people living in Sydney at the time. Although generally considered a good idea, such a project represented a gigantic undertaking.

Estimates for construction were in excess of 20,000 pounds, a huge sum in those days, when many families lived on a budget of a single pound, about \$2 a week or even less.

The proposed new synagogue was to be modelled on the tradition of the Great Synagogue in London. It too would be called the Great Synagogue. It was to be erected on land that had been purchased between Castlereagh and Elizabeth Streets.

The Hebrew Ladies' Bazaar was a huge success. It became the biggest fund-raising event ever seen in Australia to that time. The sale took place over six days and seven nights, in a gigantic and continuously crowded pavilion. At the end of the week when the funds were totalled, everyone was astounded. The Hebrew Ladies' Bazaar had raised 5,000 pounds, one-fifth of the final total cost of the building.

The ladies, who were used to leading a "dignified and comfortable" life, were all "prepared to get their hands dirty". They worked together and individually to obtain donations of money, goods, and needle and fancy work from friends, not only in Sydney, but also from the neighbouring colonies, and even Europe and America. It was a huge task they had set themselves, and one at which they were determined to succeed.



Hebrew ladies' Bazaar commemorative ribbon.

The ladies enlisted the help of the men in locating suitable premises, not an easy task in the 1870s. Because there were no vacant buildings large enough to hold the bazaar, they approached the government, which made land available in George St near Martin Place. A pavilion was erected. Its cost was deducted from the profits of the bazaar.

The women worked day and night, with the help of nearly two hundred of their sisters and friends, over the time the bazaar traded. Men assisted, serving as treasurers, managers and door-keepers. An entry fee was charged. This helped to increase profits.

Today some Jewish families still have mementos of the bazaar, handed down through the generations.

The Great Synagogue was built to accommodate over one thousand worshippers. At the time it adequately served the needs of Sydney Jewry. It remained the only synagogue in Sydney until 1913, and continued to be the dominant force in all aspects of Jewish life until the 1930s.

The Great Synagogue was consecrated (dedicated formally for a religious purpose) in March, 1878. It was considered the most magnificent synagogue in the southern hemisphere, and remains an impressive landmark of Sydney.

It is amazing what so few could achieve, working together with common religious beliefs, and giving others a taste of active community participation. Ironically, the women of the Jewish community, who played such an important role in the building of the Great Synagogue, were excluded from any say in its management for almost a century after its completion.

#### References for further student research

##### Internet sites

###### **WEJ: The Great Synagogue**

<http://www.greatsynagogue.org.au/>  
The history of Jewish worship in Sydney and an explanation and description of the Great Synagogue.

###### **Welcome to Volunteering Australia Inc**

<http://www.volunteeringaustralia.org/>  
The home page of an Australian organisation promoting volunteering. It provides a definition and the principles of volunteering.

##### Other resources

The Great Synagogue, Sydney,  
166 Castlereagh Street, Sydney  
NSW 2000. Telephone: (02) 9267 2477





# 30. Freedom from slavery

## **Outcome CCS3.1**

**Explains the significance of particular people, groups, places, actions and events in the past in developing Australian identities and heritage.**

*Subject matter:*

*Key figures and events that have influenced the development of democracy worldwide and in Australia.*

***Today slavery is considered inappropriate and an abuse of human rights***

The slaves in America were generally Africans, brought to America solely for the purpose of becoming slaves. America was unusual in having slaves of a different race and colour. In other countries, slaves were generally those who were the poorest and most disadvantaged people of the land.

The 1776 Declaration of Independence in the United States stated “that all men are created equal”. Unfortunately this didn’t include slaves. The United States Constitution not only allowed slavery, but guaranteed that the right to own slaves could not be interfered with. This guarantee was made to convince the southern states, which still kept slaves, to agree to the Constitution.

In 1783, a slave in Massachusetts won his freedom because in that state’s constitution it was written that “all men are created free and equal”. Slavery was abolished in that state. Other states were much slower to follow suit.

States in the north of America slowly followed Massachusetts, abolishing slavery. The southern states were very concerned that this would greatly affect their crop production and economy. This was because slaves made up the majority of the labour force for producing crops.

In 1808 the importation of slaves was declared illegal. This stopped most of the shipping of slaves from Africa to America, putting an end to the dreadful manner in which the slaves were treated on their way to America. It didn’t stop the way slaves were treated by the slavers in America.

It wasn’t until much later that those who truly believed in the equality of all were able to stop slavery forever. Many of these people had strong Christian backgrounds and believed all are equal in the eyes of God. In the early 1860s slavery still existed.

America, considered by many a “Christian nation” in the 19th century, was not alone in allowing slavery. Thousands of Kanakas (Pacific Island people) were transported to Australia in the 1800s. Many of these people were forced to work under slave labour conditions in Queensland sugar plantations.



However, not all Kanakas experienced slave labour conditions. Some workers voluntarily renewed their contracts and continued to work in Australia. Others were repatriated (returned to their native lands) at the end of their contract periods. Conditions varied, depending on individual shipping companies and plantation owners.

Some Christians supported slavery using the Old Testament to justify their beliefs. However, in ancient Hebrew society, slaves were either voluntary perpetual slaves, or came under the release provisions of the Jubilee, according to the Hebrew Bible (Old Testament): (Leviticus: Chapter 25). Other Christians held a strong view that slavery was not acceptable to God and should be abolished. These views eventually led to the abolition of slavery. Today slavery is considered inappropriate and an abuse of human rights.

In America religious groups had worked hard for many years, from as early as 1688, to abolish slavery, but it took the Civil War, beginning in 1861, and not ending until 1865, for slavery to cease. Conversely, there were also religious groups and individuals who identified themselves as Christians but wanted to maintain slavery.

Throughout the Civil War, states where slavery had been legal, began to free slaves. On January 31, 1865 an amendment outlawing and specifically forbidding slavery was added to the American Constitution.

The abolition of slavery in America was not immediately beneficial to all freed slaves. Some were unable to find work locally, and so had to move away from friends, relatives and familiar surroundings. When freed to make their own decisions, some American slaves found this difficult, as they had never had the opportunity or responsibility to make decisions. Other American slaves, where missionaries to the southern states provided schools and other components of normal society, were better off.

In Australia, many people believe that conditions experienced by Aboriginal people were similar to slavery. The government policy of “protection” allowed governments and churches acting as their agents, to place Aboriginal people on reserves or mission stations. The policy stated that Aboriginal people were to be given food, shelter and some education. However, many of their personal and political freedoms were removed.

In the case of the reserves, the manager, always a non-Aboriginal, had total control. He could refuse to hand out food rations to families. He could also carry out inspections of houses and even remove children from their families. The manager was the legal guardian of all children and controller of the property of all Aboriginal people, including wages. While some managers established caring relationships with Aboriginal people, abuse was commonplace elsewhere.

When the policy of protection was phased out during the 1960s, some Aboriginal people experienced similar problems, as had the American slaves when they were granted “freedom”. Although free to make decisions, some Aboriginal people had not been provided with the skills and background knowledge to be able to take control of their lives.

#### References for further student research

##### Internet sites

###### ***IPL slavery and religion in America: a time line 1440–1866***

<http://www.ipl.org/ref/timeline/>  
Important events in the history of American slavery. Actions by churches are included.

###### ***The slave trade***

<http://www.spartacus.schoolnet.co.uk/slavery.htm>

The history, treatment and emancipation of slaves in America and England; includes personal accounts.

###### ***The underground railway@nationalgeographic.com***

<http://www.nationalgeographic.com/features/99/railroad/>  
An interactive history of the escape route to Canada for slaves.

##### Other resources

HARRIS, John. *One Blood: 200 years of Aboriginal encounter with Christianity*. Albatross Books, 1990.



# 31. Exploring by faith: John McDouall Stuart

## **Outcome CCS3.1**

**Explains the significance of particular people, groups, places, actions and events in the past in developing Australian identities and heritage.**

*Subject matter:*

*Significant events that have shaped Australia's identity, including colonial exploration.*

***Stuart spoke and frequently wrote that his survival was directly related to his trust and belief in God***

John McDouall Stuart, like many of our inland explorers, was known as a man who had great faith in God. As an explorer Stuart maintained a proud record. He never lost a life in the expeditions he led through some of Australia's harshest outback.

He led exploration parties through conditions comparable to the most severe in the world. Stuart spoke and frequently wrote that his survival was directly related to his trust and belief in God.

Originally from Scotland, Stuart arrived in South Australia in 1839. He soon grew to love the outback country there, which may explain why he enjoyed exploring so much.

In 1844 he joined Charles Sturt, another Scotsman, on an expedition formed to search for the great Australian "inland sea", which was believed to be somewhere in the centre of the country. The party of explorers suffered terribly in the blistering desert conditions. Their gums were swollen from scurvy, their noses bled constantly and they had violent headaches. They did manage to locate Eyres Creek, but were unsuccessful in finding the "inland sea".

In 1858, Stuart, with only two companions, one an Aboriginal person, explored large areas of the Eyre Peninsula as far west as present day Streaky Bay. They passed through a vast area of possible sheep country and compiled detailed maps of the territory. On his return Stuart, as group leader, was rewarded with a gold watch from the Royal Geographical Society in London!

In November 1859, Stuart and another small party of men made an attempt at crossing the continent from south to north. Along the way his men rebelled, perhaps because of the summer heat, and the mission was abandoned. Stuart and another group set out again in March 1860.



During this trip Stuart named the Finke River, the MacDonnell Ranges and Mount Stuart (a mountain which was later renamed Central Mount Stuart). He raised the British flag in the centre of Australia, and gave “three hearty cheers for the flag, the emblem of civil and religious liberty”, another indication that religion was never far from his mind.

On his last expedition, begun in October, 1861, Stuart realised his dream. After nearly ten months he and his small party reached the northern coast of Australia and the Indian Ocean near the present-day site of Darwin. After nailing a Union Jack to a tree, Stuart referred to his faith as enabling him to triumph.

John McDouall Stuart and his nine companions had done what many had thought impossible. They had crossed the vastness of

the Australian continent along its central line. On the way back to Adelaide Stuart fell desperately ill. He was nearly blind and was unable to ride his horse. He was carried the last 960 kilometres between two horses on a stretcher constructed between two poles.

A quote from his diary provides some idea of his agony and his faith:

*My powers of endurance were so severely tested last night. I almost wished that death would come and relieve me from my fearful torture. I am so very weak that I must with patience abide my time and trust in the Almighty.*

Although conditions had reduced his body to that of a living skeleton, he survived. In January, 1863, the residents of Adelaide cheered as, John McDouall Stuart, the “wee Scot”, led the successful “South Australian Great Exploring Expedition” down King William Street. The ten man team had blazed the path we now call the Stuart Highway, linking Adelaide with Darwin.

Stuart died three and half years later aged fifty years and was buried at Kensal Green Cemetery, London. Only seven people attended his funeral.

#### References for further student research

##### Internet sites

**History and heritage in the Northern Territory: John McDouall Stuart**

<http://www.northernexposure.com.au/stuart.html>

Detailed descriptions of John McDouall Stuart's expeditions.

**John McDouall Stuart: Australian explorer**

<http://www.cyburbia.net.au/Community/jmcdss/>

Information about the life of John McDouall Stuart and his expeditions.



## 32. Places of worship

### **Outcome CUS 3.3**

**Describes different cultural influences and their contribution to Australian identities.**

*Subject matter:*

*Traditions, belief systems and practices of Australians.*

*The underlying beliefs, rather than the structures where followers meet, form the focus of a religion*

Every religion in Australia needs a meeting place, a place where people who share the same beliefs and opinions can meet to worship, receive instruction in their faith, discuss, socialise or to hold meetings. For example, Buddhist temples, as well as the churches of many other faiths, are used as meeting places, places where people with shared beliefs gather and work together.

In most suburbs of Sydney, as well as in numerous towns throughout New South Wales, churches and other places of worship have become well-known features of the community landscape.

The first Christian service to be conducted in Australia was a Church of England (now Anglican) service in 1788. It was held under a tree, as no church buildings existed at that time. In 1793 the Church of England, under the leadership of the Reverend Richard Johnson, became the first denomination to build a church in Australia. Johnson's church was deliberately destroyed by fire five years later.

The first Roman Catholic Church was St Mary's Chapel, built in 1821. Later, it became the first Roman Catholic Cathedral, when Bishop John Bede Polding, the first Catholic Bishop, arrived in 1835.

The oldest church still in use for public worship was built by Presbyterians at Ebenezer (close to Windsor, outside of Sydney) in 1809. This church is now part of the Uniting Church in Australia. It was the first place of worship built in Australia through voluntary efforts.

A synagogue is a meeting place and place of worship for Jewish people. Among the 751 First Fleet convicts there were at least sixteen Jews, but it took many years for Judaism to become established in Australia.

The Great Synagogue, the main place of worship for Jewish people in Sydney, was built in Elizabeth Street, Sydney. It took three years to construct and was opened in 1878 as a replacement for smaller existing synagogues. Today there are a large number of synagogues throughout Sydney.

There are many more religions in New South Wales, as Australia is home to people from all over the world. With these religions comes the need to build suitable places of worship.



You may have visited or heard of the Bahá'í temple, on the crest of a hill at Ingleside Sydney. It is yet another meeting place for people with shared beliefs.

Many of the meeting places of different religions are designed to include symbols or architectural features which are representative of their beliefs. The decorative features inside Christian churches are representative of Christian beliefs and traditions. Many churches are built with a cruciform (cross-shaped) floor plan, and are adorned both inside and outside with crosses and crucifixes (a model or image of a cross with a figure of Jesus Christ on it).

A journey through Sydney, Wollongong or any other large centre, would hardly be complete without spotting the distinctive roofs of the Muslim mosques. These buildings serve as meeting places for people sharing Islamic beliefs.

The Muslim house of worship, the mosque, has been designed as an octagonal shape changing to a spherical cupola (domed roof), symbolising the transition from Earth to Heaven.

Travellers through the Wollongong area often comment on the impressive Buddhist temple at Unanderra – Berkeley. People from all faiths are not only welcomed, they are encouraged to visit.

Some religious groups do not have a building specifically for worship. Instead they use the homes of followers as meeting places. In the past, the Central Methodist Mission held worship services in a picture theatre in the centre of Sydney now known as the Wesley Centre. One of the reasons for this was an attempt to make people who weren't regular church goers feel more comfortable. The underlying beliefs, rather than the structures where followers meet, form the focus of a religion.



## References for further student research

### Internet sites

#### **St Andrew's Cathedral**

<http://www.sydney.anglican.asn.au/andrews/index.htm>

A history and description of Sydney's Anglican cathedral.

#### **St Mary's Cathedral**

<http://www.sydney.catholic.org.au/html/cathedral.html>

A description of the main features and the history of Sydney's Roman Catholic cathedral.

#### **The Bahá'í faith**

[http://www.bahai.org.au/the\\_bahai\\_faith.htm](http://www.bahai.org.au/the_bahai_faith.htm)

An outline of Baha'i beliefs.

#### **The Buddhist Faith**

<http://www.buddhanet.net>

A comprehensive coverage of the history and beliefs of Buddhists including an Australian directory.

#### **WEJ: The Great Synagogue**

<http://www.greatsynagogue.org.au/>

The history of Jewish worship in Sydney and an explanation and description of the Great Synagogue.

### Other resources

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# 33. Candidate for sainthood: Mary MacKillop

## **Outcome CCS3.1**

**Explains the significance of particular people, groups, places, actions and events in the past in developing Australian identities and heritage.**

*Subject matter:*

*Key figures in the development of Australia's identity.*

***Her life is a striking example of the impact that one person can have... through religious experience and conviction***

Sister Mary MacKillop, a 19th century dynamic teacher, is one step away from being formally acknowledged by the Roman Catholic Church as Australia's first Roman Catholic saint (a person recognised by this church for living a holy and virtuous life and associated with at least two miracles). Her life is a striking example of the impact that one person can have on a country, and the world, through religious experience, conviction and the support of other people.

Many Christians believe that it was through the power of God, and through the advice, support, commitment and prayers of faithful people that she was able to make such an impact.

Mary was born near Melbourne in 1842, the eldest daughter in an extremely poor family. In order to help, she left home at age fourteen to work full-time. What money she was able to earn she gave to her parents to help support the family. By the time she was fifteen, Mary had decided on a career. She knew her path lay in becoming a nun, and in devoting her life to helping the poor.

Four years later, in 1861, Mary took a job in Penola, a small town in South Australia. Here she met Father Julian Tenison Woods, a parish priest who became a major influence in her life. Father Woods suggested to Mary that Penola children had a need for a basic education.

In 1866, Mary and Father Woods opened Australia's first free Catholic school. Students were accepted, whether or not their parents could afford to pay school fees. Mary was a gifted teacher and soon became very popular in the community. But she wanted to do more.

So, she and Father Woods started a new religious order within the church, "The Sisters of Saint Joseph". Mary took a "vow of poverty" (gave up her right to own any personal or real property), and began to open more schools. Before long there were 17 schools operating under



her guidance. Mary wished to operate these schools as she saw fit, despite the attempts of the Catholic Bishop in Adelaide to bring her under his control.

In 1871, when twenty-nine year old Mary MacKillop refused to go along with the Bishop's ruling, he became so angry that he excommunicated Mary.

Excommunication meant for Mary that, she was not allowed to participate in the important sacraments of the Roman Catholic Church, including Confession and Holy Communion.

Mary was devastated, but kept her faith. Fortunately, within the year, the bishop changed his mind. Mary resumed her work in the schools and with the poor. She didn't look back or hold any bitterness.

Mary's influence grew. Over the next 40 years Mary established the teaching order of the Sisters of St. Joseph throughout Australia. At the time of her death in 1909 over 12,000 children were attending St. Joseph's schools. Today 1,300 Sisters of St. Joseph are working in schools, hospitals and welfare agencies in Australia, New Zealand and Peru as part of their commitment to serve God.

Historian Janet West explains the expansion of Mary's work between 1866 and 1873 "in terms of her magnetic leadership, her gifts of organisation, and her ability to identify with the poor. She trained her recruits like an army...". The rule of poverty meant that the sisters slept on mattresses made from straw, ate bread and fat, and wore thread-bare habits. They lived in slab huts with hessian walls. They went about begging in order to fund schools and orphanages.

The bishops were uncomfortable with Mary's methods and leadership. The cultural background of the Irish clergy prevented them from thinking that "mere" women could organise, or that they had gifts of spiritual leadership.

For almost forty years Mary enjoyed the unbroken friendship with Joanna Barr Smith, a Presbyterian, and wife of businessman Robert. The Barr Smiths were also benefactors to the Sisters of St. Joseph. Mary's tomb, was their gift.

Mary's supporters have been working with the Catholic Church for many years for her to become a Roman Catholic saint. Catholics may only become saints if there is evidence they helped in performing miracles.

In Mary's case, her spirit is believed to have saved a woman who was dying of cancer. This has allowed her to be beatified (elevated to a status close to sainthood) in 1995. Mary's role in a second miracle must be proved for her to become Australia's first Roman Catholic saint.

#### References for further student research

##### Internet sites

###### ***Achievers against the odds:*** ***main page***

<http://www.achievers-odds.com.au/main1.htm>

A biography of Mary MacKillop.

###### ***Mary MacKillop***

<http://www.abc.net.au/btn/australians/mackillo.htm>

A simple biography of Mary MacKillop.

###### ***Mary MacKillop Place Museum***

<http://www.marymackillopplace.org.au/>

A museum dedicated to the life and works of Mary MacKillop.

##### Other resources

CAMPION, Edmund. *Great Australian Catholics*. Aurora Books, 1997. ISBN 1 86355 057 7

DUGAN, Michael. *The pioneer era 1840–1880*. Macmillan, 1996. ISBN 0732919304

Mary MacKillop Museum, 7 Mount Street, North Sydney NSW 2060. Telephone: 9954 9688.

WEST, Janet. *Daughters of freedom: a history of women in the Australian church*, Albatross, 1997. ISBN 07 324 1012 6



# 34. Origins of law

## **Outcome CCS3.2**

**Explains the development of the principles of Australian democracy.**

*Subject matter:*

*Key figures, events and issues in the development of democracy worldwide.*

***The rule of law is  
fundamental to  
civilised societies  
and is the  
foundation of  
democracy***

The rule of law is fundamental to civilised societies and is the foundation of democracy. In Australia, parliaments make statute law and judges interpret the law and make precedents. These laws are binding on all citizens.

Codes of law go back many centuries, and early evidence (2000 BCE) can be found in the cuneiform (wedge-shaped) writings of Sumer and Akkad around the Persian Gulf, in modern-day Iraq. The peoples of this area and the fertile crescent stretching across to current-day Israel were subject to a succession of rulers.

One of the most famous of those rulers was Hammurabi (1728–1686 BCE). His code of laws illustrates the agreement between the people and the king and was the fore-runner to the sovereignty treaty of the Hittites (a powerful, ancient people of Asia Minor). The sovereignty treaty has a number of parts:

1. Preamble, acknowledging the king and his greatness and his desire for justice
2. Prologue, reminding the people of the kindness of the king
3. Direct address, who the agreement is between
4. Obligations (laws): for the people and the king
5. Periodic reading: to remind the people of the treaty
6. Curse and blessing provisions: for those who did or did not keep the law.

For most Australians the best known code of laws is probably the Ten Commandments. There are similarities with a sovereignty treaty, only this time the preamble acknowledges the God of the Hebrews. In this agreement (covenant) Yahweh (a name recognised but not spoken by Jewish people) promises to be the God of the Hebrews and the Hebrews promise to be God's people. The prologue is based on what Yahweh has done for the Hebrews. "I am the God that led you out of Egypt." (Hebrew Bible: Exodus: Chapter 20: Verse: 2)

The commandments set out the obligations of the people under their God. Some Commandments (2, 3) set out penalties under the law

reflecting the clauses of the sovereignty treaty, in a similar way to our laws today for those who break them. The blessings reminded the people of the prosperity that came from obeying the law and how this prosperity could be shared with the people (Commandments 2 and 4). However, this document is more than a sovereignty treaty. It is declarative setting (God speaks), a basis for a monotheistic (one god) religion and ethical practice.

This tradition of law has carried on through the centuries, and even in constitutional democracies with a monarch, the various aspects of the code are still present. “Humbly relying on the blessing of Almighty God” in the Preamble of the Australian Constitution still reflects the preambles of ancient codes, as do the laws of our society.



*Relief of Hammurabi*

#### References for further student research

##### Internet sites

###### ***The Code of Hammurabi***

[www.wsu.edu/~wldciv/world\\_civ\\_reader/world\\_civ\\_reader\\_1/hammurabi.html](http://www.wsu.edu/~wldciv/world_civ_reader/world_civ_reader_1/hammurabi.html)

Brief background information about Hammurabi and a synopsis of some of his laws.

##### Other resources

Bright, John. *A history of Israel* (3d ed). Westminster Press, Philadelphia, 1981.

NEIL, William. *The pocket Bible commentary*. Harper, 1975. ISBN 0060660910





# 35. Going by the book: An overview of holy books

## **Outcome SSS3.7**

**Describes how Australian people, systems and communities are globally interconnected and recognises global responsibilities.**

*Subject matter:*

*Global interconnections and interdependence, e.g. international human rights agreements and organisations.*

*...they record  
significant  
historical events,  
they express the  
nature of the  
religion and they  
provide basic rules  
or principles*

The Bible, the Qur'an, the Talmud, Upanishads, the Vedas, the Tipitaka. What do they all have in common? Heard of some perhaps, but not others? All are holy books of the world, each from a different religion. Holy books, or scriptures are treated with great respect. This is especially true when they are considered to have been communicated directly by God or his messengers. Then communications are known as revelations.

What makes holy books important is that they record significant historical events, they express the nature of the religion and they provide basic rules or principles which people of all faiths can follow in their day-to-day living. Not all religions have holy books or scriptures. These written accounts help to disseminate religious beliefs and practices across geographic boundaries.

Other beliefs, for example those of the Aboriginal people, are not written, but are passed down through generations through oral histories. This occurred with the early beliefs of the Hebrews (Jewish people) and the Hindu people of India. Writing became a more common form of record keeping, in about 1000 BCE.

The holy books from different religions become tools to help reach people, no matter where they live. However, not all religions seek to spread knowledge of their religion by propagation of their religious writings.

Hinduism is the oldest living major religion, dating back to at least 2000 BCE. The sacred books or scriptures of the Hindu religion include the Vedas, the Upanishads and the Ramayana. All were written before the start of the Common Era, some over a period of several centuries. Nobody knows exactly when all of the Hindu scriptures were compiled, as the exact records don't exist.



The four Hindu Vedas were passed on through word of mouth for centuries before being written down. There are 112 Upanishads, which describe the relationship between the Brahman (the universal soul) and the Atman (the individual soul). All Hindu scriptures were originally written in Sanskrit, the language of ancient India.

The Holy Bible of Christians consists of two major parts, the Hebrew scriptures of the Jewish faith called the Old Testament, and the New Testament. The New Testament contains among other things accounts of the life and death of Jesus Christ whom Christians believe is the son of God, a brief history of the early church, and letters to Christians to explain the faith, and encourage them.

One of the themes running through the Old and New Testaments is God's concern for widows, orphans, aliens and refugees. This has motivated both Jews and Christians to assist those in need.

The Bible is the most widely printed, distributed and read book in the world. Until the late 14th century, Bibles were copied only in Latin.

Holy books of the Jewish faith include the Tenakh, the Torah and the Talmud. The first five books of the Tenakh are called the Torah. The Talmud is a compilation of Jewish teachings, interpretations and applications of the Hebrew Bible (Old Testament).

The religion of Buddhism was developed in India about 500 BCE. Its founder was a man who became known as Buddha, the enlightened one, because of his wisdom. His teachings, like those of many religions, were first passed on by word of mouth. One important collection of his writings is called the Tipitaka (the Three Baskets), which consists of Buddha's sayings, comments on the sayings, and rules for monks.

The Qur'an is the holy book of the Muslims. It is believed to be the word of Allah (God) revealed to Muhammad during the last years of his life, so Allah, not Muhammad, is its author. It was Muhammad's duty to tell as many people as possible, and to record with perfect accuracy the messages revealed to him by Allah. By the time Muhammad died in 632, the Holy Qur'an, consisting of the collection of all Allah's revelations to him was completed.

Until the advent of the printing press, the reproduction or copying of holy books was a huge job, and one that had to be done entirely by hand. Even the most competent scribe might need as long as a full year to painstakingly make a copy of an entire holy book.

The power of the written word is great, and its ability to bring people together, even greater. Through holy books, people throughout the world have the opportunity to read and understand their religion and the religion of others.

#### References for further student research

##### Internet sites

###### **Basic Beliefs of Islam**

[emuseum.mnsu.edu/cultural/religion/islam/beliefs/html](http://emuseum.mnsu.edu/cultural/religion/islam/beliefs/html)

A survey site that outlines the Five Articles of Faith and the Five Pillars of Faith (duties that each Muslim must perform).

###### **Judaism – holy books**

[www.schoolsnet.com/cgibin/inetcgi/schoolsnet/revision/revision.jsp?OID=419220](http://www.schoolsnet.com/cgibin/inetcgi/schoolsnet/revision/revision.jsp?OID=419220)

A short self-assessing unit of work (10 questions) on the holy books of Judaism. This site also has links to similar units of work for other religions.

###### **Encyclopaedia of the orient**

<http://lexicorient.com/e.o/index.htm>

A description of the origins and uses of many holy books including: the Qur'an; the Bible; and the Talmud.

###### **The Australian Bible Society**

[www.biblesociety.com.au/bible.html](http://www.biblesociety.com.au/bible.html)

A comprehensive site including an informative history of the Bible.



# 36. Fighting for human rights

## Outcome CCS3.2

**Explains the development of the principles of Australian democracy.**

*Subject matter:*

*Key figures and events that have influenced the development of democracy worldwide.*

***Locke believed that “there exists a benevolent God who provides a set of sufficient rules”***

What is a “right”? A right protects individuals or groups from injustice. Rights allow individuals to grow to their full potential as positive and active members of their society. A right creates a moral and legal obligation that nations and people must fulfil.

Rights must first be accepted as rights, which is where politics comes into the equation. From about 600 BCE (from the Hebrew scriptures) the value of each individual was recognised. The Ten Commandments indicated people had rights.

These views were affirmed in the New Testament which taught that because all are made in God’s image, all people should be loved and treated with justice.

*A key figure in the determining the notion of human rights was John Locke. An Englishman born in 1632, he worked in his native England to help those in power develop a system of law that would protect the rights of the people. In time he strongly influenced the writing of such important documents in the history of human rights as the American ‘Declaration of Independence’ and the ‘Declaration of the Rights of Man’ in France. (Dunn, p.11)*

Behind all his work were his strong religious beliefs. Locke believed that “there exists a benevolent God who provides a set of sufficient rules for the direction of human beings throughout their lives”. It followed that God set up the order of law which teaches people their responsibilities and duties to others. (Dunn, p.11)

He had a strong belief in natural law, (that is, a divine standard, which is supreme over human law).

These basic rights were not given to them by any ruler. He believed that governments should protect property rights, as well as the rights of all to be free and equal. He also believed that all people should have the right to decide who governs them.

Through the efforts of John Locke and other thinkers the idea of natural law was used to support the concept of natural, or human rights for

individuals. This view is consistent with the nature of human existence as taught by the three monotheistic (one God) religions, Judaism, Christianity and Islam.

Religion has played an important role in the establishment of human rights. The American *Bill of Rights* was first adopted in 1791. It was an addition to the United States Constitution.

The *Bill of Rights* added a list of rights to protect the freedom and equality of all people. To develop the American *Bill of Rights*, James Madison and Thomas Jefferson worked together, attempting to ensure that the principles of freedom and justice were the basis of what was written.

They used the ideas originally put forward by John Locke to assist them, as some of Locke's religious values were similar to their own values.

Australia does not have a specific bill of rights attached to its constitution although the Australian Constitution implies that the government will look after the natural rights of the people.

The 1959 United Nations *Declaration of the Rights of the Child* was also partially based upon strong religious beliefs. These rights, such as the entitlement to receive education, and to be protected against all forms of neglect, were designed to protect children all over the world.

They were written to promote the ideas of freedom and equality for all children, regardless of their race, religion or political background. In 1989, the Convention on the Rights of the Child was ratified and endorsed by the United Nations, as an additional treaty to protect the rights of children. It has become the most widely signed treaty in the world.

All but two nations have endorsed the treaty, Somalia, because they have no recognised government, and the United States of America, because of internal American government complications.

Many children in Australia take many of these rights for granted and may not even think of their rights as contained in the United Nations Declaration. In other countries, this is not always the case. Some children in other countries have few rights or no rights at all. In some countries, children are not even given a name, have nowhere to live, do not have enough food to eat and have no access to education.

There is a range of religions and secular organisations working from different beliefs that fight for human rights. For example, in East Timor during the struggle for independence, many human rights abuses occurred. The East Timorese people have been assisted by the United Nations and Australian religious organisations such as Caritas and the National Council of Churches of Australia.

They, with other organisations, have been providing basic supplies and generally helping people get back on their feet through such programs as building schools and training people in community leadership and administration.

## References for further student research

### Internet sites

#### **What are Human Rights?**

[http://www.hreoc.gov.au/hr\\_explained/what.html](http://www.hreoc.gov.au/hr_explained/what.html)

The Human Rights and Equal Opportunity Commission of Australia.

#### **The Bill Of Rights**

<http://lcweb2.loc.gov/const/bor.html>

A transcript of The Bill Of Rights from the United States of America.

#### **John Locke**

<http://www.orst.edu/instruct/phl302/philosophers/locke.html>

A biography of John Locke, including a timeline.

#### **OHCHR: English Universal Declaration Of Human Rights**

<http://www.unhchr.ch/udhr/lang/eng.htm>

The preamble and articles of the Universal Declaration of Human Rights of the United Nations.

#### **Philosophers: John Locke**

<http://www.trincoll.edu/depts/phil/philo/phils/locke.html>

A simple biography and outline of Locke's philosophy.

#### **United Nations Human Rights web site**

<http://www.unhchr.ch/html/menu3/b/25.htm>

The principles outlined in the Declaration of the Rights of the Child.

#### **Human Rights**

<http://www.abc.net.au/civics/rights/default.htm>

A teaching unit on Human Rights.

### Other resources

*Stories of democracy*. [computer software]. Curriculum Corp., 1998  
Dunn, John. *The Political Thought of John Locke. An Historical Account of the Two treatises of Government*. Cambridge University Press, 1969.

Jewish Scripture (Hebrew Bible) references include Exodus: Chapter 20: Verses 1–17, Deuteronomy: Chapter 5: Verses 6–21, Psalm: 10: Verse 18 (defending the orphans and oppressed) and Micah: Chapter 6: Verses 6–8 (the Lord requires you to act justly and be merciful and kind).

# 37. Symbols of religions

## Outcome CUS3.3

**Describes different cultural influences and their contribution to Australian identities.**

*Subject matter:*

*Cultural influences and other factors affecting identity.*

*Are such symbols worn because of a religious belief, or just because they look good?*

Lots of children in Australia today wear a cross or a yin – yang symbol. Are such symbols worn because of a religious belief, or just because they look good? With many young people the wearing of religious symbols has become a kind of fashion statement.

Religious symbols are many and varied, with nearly all religions having some special symbols that are easily recognisable.

The crosses of the Christian religion are familiar to most, chosen because Jesus was crucified on a cross. The cross, as opposed to a crucifix with Jesus on the cross, is a symbol to the wearer that Jesus has risen.

The “fish” is another common Christian symbol. Christ’s teachings were often explained through parables (stories) relating to the daily lives of the people including the apostles, many of whom were fishermen.

Most of you would have seen the yin – yang symbol. It symbolises Buddhism, but is actually from Taoism, a Chinese religion. The yin – yang represents the opposing forces of good and bad.

The Celtic knot is something you may have seen without realising it was a religious symbol. It is made from one long thread, the thread of life. The interlaced patterns of knots symbolise the individual’s spiritual growth.

In the Sikh religion the Kara is a bracelet made of iron or steel, representing unity and eternity, a circle having no beginning or end. It is worn on the right wrist.



Judaism has many symbols, the main one being the Star of David, a star consisting of two triangles. Another commonly seen symbol of Judaism is the Tallit, or prayer shawl. It is a long rectangular cloth worn mostly by men, and has fringes and spiral knots on each of its four corners. The fringes, according to the Hebrew Bible (Old Testament): (Numbers: Chapter 15: Verses 38–39) remind the worshipper of God's Commandments.



The Islamic religion is full of symbolism. One aid in prayer is the Tasbeeh, or prayer beads. There are 99 beads, each one representing “one of the 99 beautiful names of Allah”. Another Islamic symbol “the star and crescent”, is commonly used by Muslims to identify themselves.



The Hindu religion has the Om or Aum as its supreme and most sacred symbol. It originates from the three sounds (a), (u) and (m), representing various fundamental triads, and believed to be the spoken essence of the universe. It is uttered as a mantra (sound of prayer or praise).

The bindi is another symbol associated with the Hindu religion. Originally, a bindi was a red dot worn on the forehead of men and women, and was a symbol of devotion to their deity. Today, it is considered a decorative symbol, worn mostly by women.

There are, of course, many more symbols to match the many religions of world, such as the Buddhist Dharma Wheel, symbolic of the Eight Fold Path, leading to perfection. Each symbol is recognisable by those who value it, as well as by those who know something about that religion.



The wearing of a religious symbol usually indicates to others something about the wearer's beliefs and perhaps their personal identity, though of course this is not always the case. Many people choose to wear things simply because they like the look.

#### References for further student research

##### Other resources

Bruce-Mitford, Bruce.  
*The illustrated book of signs & symbols*. Dorling Kindersley, 1996.





## 38. A man for all seasons: Syd Einfeld

### **Outcome CCS3.1**

**Explains the significance of particular people, groups, places, actions and events in the past in developing Australian identities and heritage.**

*Subject matter:*

*Australian human rights issues, past and present.*

***The children were raised to practise tolerance, understanding, compassion and equality according to the precepts of the Torah***

Sydney Einfeld, 1909–1995 had a remarkable life both as a humanitarian and a politician. He made several overseas trips to Europe to assist homeless, stateless men and women seeking to come to Australia to rebuild their lives. In 1961, under diplomatic cover, he smuggled American dollars into Communist Cuba to finance a dangerous airlift that freed Jewish and Catholic children from communist control.

Sydney (Syd) Einfeld was motivated throughout his life by his Jewish beliefs based on a God of truth, justice and love.

His upbringing in an orthodox Jewish home and the teachings of his much loved father and mother, had an immense influence on the moulding of the character of all the Einfeld children. The children were raised to practise tolerance, understanding, compassion and equality according to the precepts of the Torah, the Jewish law as found in the first five books of the Hebrew Bible.

In the Einfeld household there were open and free discussions on world affairs, and a genuinely humane approach to eliminating injustice and prejudice. These discussions created for Syd an awareness of how people have been, and are made to suffer, only because of an accident of birth. They helped to implant in his mind strong urges towards trying to find solutions. Syd became dedicated to removing these evils for all people.

Syd was the fifth child in a family of seven. He was named after the city of Sydney. His father, Marcus Einfeld, had been invited to Australia to take the position of Cantor (leader of the singing in the synagogue), for the Great Synagogue in Sydney.

Although as a young man Syd was successful in the world of business (as the manager of a Sydney merchandising company), he was disturbed by the social and economic conditions some people around him were suffering. Because of his Jewish beliefs he decided to become involved in helping those in his local community.

As a first step to help, Syd joined the Australian Labor Party in 1938. The Labor Party was then mostly made up of labourers and workers. This led him into a long and varied political career where he tirelessly served in both Commonwealth and New South Wales parliaments.

In his work as the New South Wales Minister for Consumer Affairs, Syd late in his career, introduced a variety of reforms to protect consumers against unfair practices in the packaging and labelling of products. For example, he introduced “use by” dates on food packaging. This restricted the amount of empty space allowed in packages. He set up the Small Claims Tribunal and the Rental Bond Board, each of which made history in the world, as extremely successful consumer protection agencies.

Syd, motivated by his Jewish values, devoted himself to welfare work when the realities and horrors of the World War II Nazi Holocaust were finally revealed. During a 1946 dangerous mission to Auschwitz (a notorious concentration camp), he saw human hair woven into cloth, mounds of little children’s shoes and soap made from human fat.

These sights distressed him and inspired him to become personally involved and to assist as many of the survivors as was humanly possible. His family believe that this experience to have been a turning point in his life, “the misery he felt in his heart never left him after that time”.

Syd worked endlessly to get permits for refugees and displaced persons (people forced to leave their home countries because of war or persecution). For years he met almost every plane and ship bringing displaced persons to Australia.

He also helped in finding accommodation, financial assistance and English lessons. His Jewish faith instilled in him a belief in justice whereby all people Jewish or not, were entitled to a home, sufficient food, a job and dignity.

His visit to Vietnam when President of the Australian Council for Overseas Aid resulted in thousands of South Vietnamese civilians in the villages obtaining water and urgently needed rice and other food. During his visit he flew in recycled helicopters and was shot at by the North Vietnamese forces.

The happiness and contentment of others less fortunate was Syd’s aim and his greatest reward.

He always said that wherever he happened to be, he would seek out a house of prayer, where he could feel a deep sense of peace despite the problems outside; and that he always came out with a recharged spirit to carry on.

Syd Einfeld was a great Australian Jew. The two worlds in which he lived were one. He earned worldwide respect from followers of all faiths for his beliefs and actions.

#### References for further student research

##### Other resources

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RUBINSTEIN, W.D. *Judaism in Australia*. Australian Government Printing Service, Canberra, 1995.

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